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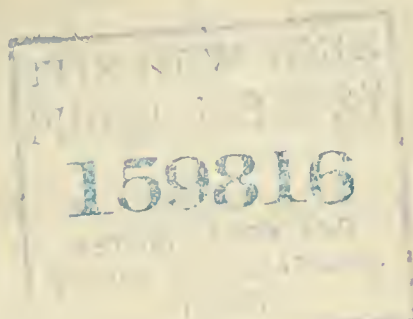
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**C**AMOENS (LEWIS), a celebrated Portuguese poet, called the Virgil of Portugal, from his much admired poem "the *Lusiadas*, or conquest of the Indies by the Portuguese," was born of a good family at Lisbon, about 1527. He studied in the university of Coimbra, and gave proofs of his genius for poetry while he was very young. However, not being born to a fortune, he was obliged to quit books, and have recourse to arms. He was sent to Ceuta in Africa, which the Portuguese were in possession of at that time, and acquitted himself like a good soldier upon many occasions, but at last had the misfortune to lose one of his eyes, in defence of that town against the Moors. From thence he returned to Portugal, but did not yet find himself in a condition to live as he would, and therefore went in an expedition to the East-Indies. In this absence he composed a great many poems, which gained him the good will and affection of the commanding officer and others, who had a tincture of polite literature; but happening unluckily to be severe upon one who did not understand the privilege of poets, he was forced to withdraw to be out of the reach of his anger. He went to the frontiers of China, where he found means of being conveyed to Goa, and thence to Portugal. In his passage thither, he was shipwrecked by a storm, lost all his effects, and with great difficulty saved his life. He did not lose however, says Ballet, his senses in the midst of all this danger; but had the presence of mind to preserve his "*Lusiadas*,"



which he held in his left hand, while he swam with his right. As soon as he was settled again in his own country, he put the finishing hand to this poem, and dedicated it in 1569 to don Sebastian, king of Portugal, in hopes of making his fortune by it. But that prince being then very young, and the courtiers no admirers of poetry, the unfortunate Camoens was entirely disappointed. He did not however travel again in search of farther adventures, but spent the remainder of his life at Lisbon; where, to the eternal reproach of his countrymen, he died miserably poor and unregarded, in 1579.

It is generally agreed, that Camoens had a most extraordinary genius for poetry; that he had an abundance of that "*vivida vis animi*," which is necessary to constitute a poet; that he had a fertile invention, a sublime conception, and an ease and aptitude in his make, which could accommodate itself to any subject. Nicholas Antonio, from whom we collected the above circumstances of his life, says, that "he perfectly succeeded in all subjects of the heroic kind; that he had a peculiar talent in describing persons and places; that his comparisons were great and noble, his episodes very agreeable and diversified, yet never leading his reader from the principal object of his poem; and that he had mixed a great deal of learning in it, without the least appearance of affectation and pedantry." Rapin has criticised the "*Lusiadas*" somewhat severely, and tells us, that as divine a poet as Camoens may pass for with the Portuguese, yet he is exceptionable on many accounts. His verses are often so obscure, that they may seem rather to be mysteries or oracles. The design is too vast, without proportion or justness; and, in short, it is a very bad model for an epic poem." He adds, that "Camoens has shewn no judgment in composition; that he has mixed indiscriminately Venus, Bacchus, and other Heathen divinities in a Christian poem; and that he has conducted it no better in many other respects."

But notwithstanding Rapin's dislike of this poem, it has been often reprinted and translated into several languages. It has been translated once into French, twice into Italian, four times into Spanish; and lately, with uncommon excellence, into English by Mr. Mickle. It was translated into Latin by Thomas de Faria, bishop of Targa in Africa; who, concealing his name, and saying nothing of it's being a translation, made some believe that the "*Lusiadas*" was originally in Latin. Large commentaries have been written upon the "*Lusiadas*;" the most considerable of which are those of Emanuel Faria de Sousa, printed in two volumes folio, at Madrid, 1639. These commentaries were followed the year after with the publication of another volume in folio, written to defend them; besides eight volumes of "*Observations upon the Miscellaneous Poems of Camoens*," which this commentator left behind him in manuscript. We cannot conclude our account of this poet, with-



out lamenting, that his great merit was not known, or, which is the same thing, or rather worse, not acknowledged till after his death.

CAMPANELLA (THOMAS), a celebrated Italian philosopher, was born at Stilo, a small village in Calabria, Sept. 5, 1568. At 13 he understood the ancient orators and poets, and wrote discourses and verses on various subjects; and the year after, his father purposed to send him to Naples to study law: but young Campanella, having other views, entered himself into the order of the Dominicans. Whilst he was studying philosophy at San Giorgio, his professor was invited to dispute upon some theses which were to be maintained by the Franciscans; but finding himself indisposed, he sent Campanella in his room, who argued with so much subtilty and force, that every body was charmed with him. When his course of philosophy was finished, he was sent to Cosenza to study divinity: but his inclination led him to philosophy. Having conceived a notion that the truth was not to be found in the Peripatetic, he anxiously examined all the Greek, Latin, and Arabian commentators upon Aristotle, and began to hesitate more and more with regard to their doctrines. His doubts still remaining, he determined to peruse the writings of Plato, Pliny, Galen, the Stoics, the followers of Democritus, and especially those of Telesius; and he found the doctrine of his masters to be false in so many points, that he began to doubt even of uncontroverted matters of fact. At the age of 22 he began to commit his new systems to writing, and in 1590 he went to Naples to get them printed. Some time after he was present at a disputation in divinity, and took occasion to commend what was spoken by an ancient professor of his order, as very judicious; but the old man, jealous perhaps of the glory which Campanella had gained, bade him in a very contemptuous manner be silent, since it did not belong to a young man, as he was, to interpose in questions of divinity. Campanella fired at this, and said, that as young as he was, he was able to teach him; and immediately confuted what the professor had advanced, to the satisfaction of the audience. The professor conceived a mortal hatred to him on this account, and accused him to the inquisition, as if he had gained by magic that vast extent of learning which he had acquired without a master. His writings made a prodigious noise in the world, and the novelty of his opinions stirring up many enemies against him at Naples, he removed to Rome; and not meeting with a better reception in that city, he proceeded to Florence, and presented some of his works to the grand duke, Ferdinand I. the patron of learned men. After a short stay there, as he was passing through Bologna, in his way to Padua, his writings were seized, and carried to the inquisition at Rome. At Padua, he was employed in instructing some young Venetians in his doctrines, and composing some pieces. Returning afterwards to Rome, he met with a better reception than before, and

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was honoured with the friendship of several cardinals. In 1598 he went to Naples, where he staid but a short time, then visited his own country. Some expressions which he dropt, with regard to the government of the Spaniards and the project of an insurrection, being reported to the Spaniards, he was seized and carried to Naples in 1599, as a criminal against the state, and put seven times to the rack, and afterwards condemned to perpetual imprisonment. At first he was not permitted to see any person, and denied the use of pen, ink, and paper; but being afterwards indulged therewith, he wrote several of his pieces in prison; some of which Tobias Adamus of Saxony procured from him, and published in Germany. Pope Urban VIII. who knew him from his writings, obtained his liberty from Philip IV. of Spain, in May 1626: he went immediately to Rome, where he continued some years in the prisons of the inquisition, but was a prisoner only in name. In 1629 he was discharged, but the resentment of the Spaniards was not abated. The friendship shewn him by the Pope, who settled a considerable pension, and conferred many other favours on him, excited their jealousy; and his correspondence with some of the French nation, gave them new suspicions of him. Being informed of their designs against him, he went out of Rome, disguised like a minime, in the French ambassador's coach; and embarking for France, landed at Marseilles in 1634. Mr. Peiresc, being informed of his arrival, sent a letter to bring him to Aix, where he entertained him some months. The year following he went to Paris, and was graciously received by Lewis XIII. and cardinal Richelieu; the latter procured him a pension of 2000 livres, and often consulted him on the affairs of Italy. He passed the remainder of his days in a monastery of the Dominicans at Paris, and died March 21, 1639.

**CAMPBELL (JOHN)**, an eminent historical, biographical, and political writer, was born at Edinburgh, March 8, 1707-8. His father was Robert Campbell of Glenlyon, esq. and captain of horse in a regiment commanded by the then earl of Hyndford; and his mother, Elizabeth, daughter of ——— Smith, esq. of Windsor, in Berkshire, had the honour of claiming a descent from the poet Waller. Our author was their fourth son, and, at the age of five years, was brought to Windsor, from Scotland, which country he never saw afterwards. At a proper age, he was placed out as clerk to an attorney, being intended for the law; but whether it was that his genius could not be confined to that dry study, or to whatever causes besides it might be owing, it is certain that he did not pursue the line of his original designation: neither did he engage in any other particular profession, unless that of an author should be considered in this light. One thing we are sure of, that he did not spend his time in idleness and dissipation, but in such a close application to the acquisition of knowledge of various kinds, as soon enabled him to appear with great advantage in the literary world. What smaller pieces



pieces might be written by Mr. Campbell, in the early part of his life, we are not capable of ascertaining; but we know that, in 1736, before he had completed his 30th year, he gave to the public, in two volumes folio, "The Military History of Prince Eugene and the Duke of Marlborough; comprehending the History of both those illustrious persons, to the time of their decease." This performance was enriched with maps, plans, and cuts, by the best hands, and particularly by the ingenious Claude de Bosc. The reputation hence acquired by our author, occasioned him soon after to be solicited to take a part in the "Ancient Universal History." Whilst employed in this capital work, Mr. Campbell found leisure to entertain the world with other productions. In 1739 he published "The Travels and Adventures of Edward Brown, Esq." 8vo. In the same year appeared his "Memoirs of the Duke de Ripperda," reprinted, with improvements, in 1740. These Memoirs were followed, in 1741, by the "Concise History of Spanish America," 8vo. In 1742 he was the author of "A Letter to a Friend in the Country, on the Publication of Thurloe's State Papers;" giving an account of their discovery, importance, and utility. The same year was distinguished by the appearance of the first and second volumes of his "Lives of the English Admirals, and other eminent British seamen." The two remaining volumes were completed in 1744; and the whole, not long after, was translated into German. This, we believe, was the first of Mr. Campbell's works to which he prefixed his name; and it is a performance of great and acknowledged merit. The good reception it met with has been evidenced in its passing through three editions in his own life-time; and a fourth hath lately been given to the public under the inspection of Dr. Berkenhout. In 1743 he published "Hermippus revived;" a second edition of which, much improved and enlarged, came out in 1749, under the following title: "Hermippus redivivus; or, the Sage's Triumph over old Age and the Grave. Wherein a method is laid down for prolonging the life and vigour of man. Including a Commentary upon an ancient Inscription, in which this great secret is revealed; supported by numerous authorities. The whole interspersed with a great variety of remarkable and well-attested relations." This extraordinary tract had its origin in a foreign publication; but it was wrought up to perfection by the additional ingenuity and learning of Mr. Campbell.

In 1744 he gave to the public, in two volumes, folio, his "Voyages and Travels," on Dr. Harris's plan, being a very distinguished improvement of that collection, which had appeared in 1705. The work contains all the circumnavigators from the time of Columbus to Lord Anson; a complete history of the East Indies; historical details of the several attempts made for the discovery of the north-east and north-west passages; the commercial history of Corea and Japan; the Russian discoveries by land and sea; a distinct account of the



the Spanish, Portuguese, British, French, Dutch, and Danish settlements in America; with other pieces, not to be found in any former collection. The whole was conducted with eminent skill and judgment, and the preface is acknowledged to be a master-piece of composition and information. The time and care employed by Mr. Campbell, in this important undertaking, did not prevent his engaging in another great work, with regard to which we have reason to record his learned labours with particular pleasure. The work we mean is the "Biographia Britannica," which began to be published in weekly numbers in 1745, and the first volume of which was completed in 1746, as was the second in 1748.

When the late Mr. Doddsley formed the design of "The Preceptor," which appeared in 1748, Mr. Campbell was applied to, to assist in the undertaking; and the parts written by him were the Introduction to Chronology, and the Discourse on Trade and Commerce, both of which displayed an extensive fund of knowledge upon these subjects. In 1750 he published the first separate edition of his "Present State of Europe;" a work which had been originally begun in 1746, in the "Museum," a very valuable periodical performance, printed for Doddsley. There is no production of our author's that hath met with a better reception. It has gone through many editions, and fully deserved this encouragement. The next great undertaking which called for the exertion of our author's abilities and learning, was the "Modern Universal History." This extensive work was published, from time to time, in detached parts, till it amounted to sixteen volumes, folio; and a second edition of it, in 8vo. began to make its appearance in 1759. The parts of it written by Campbell were, the Histories of the Portuguese, Dutch, Spanish, French, Danish and Oldend Settlements in the East Indies; and the Histories of the Kingdoms of Spain, Portugal, Algarve, Navarre, and that of France, from Clovis to 1656. As our author had thus distinguished himself in the literary world, the degree of LL. D. was properly and honourably conferred upon him June 18, 1754, by the university of Glasgow.

In early life, he wrote "A Discourse on Providence," 8vo. the third edition of which was printed in 1748. In 1742 he published "The Case of the Opposition impartially stated," 8vo. In Mr. Reed's copy of this pamphlet, are various corrections and additions in Dr. Campbell's own hand, which appear evidently written with a view to a second impression. He published in 1746, "The Sentiments of a Dutch Patriot. Being the Speech of Mr. V. H \* \* \* n, in an august Assembly, on the present State of Affairs, and the Resolution necessary at this Juncture to be taken for the Safety of the Republic," 8vo. The history of this little tract, the design of which was to expose the temporizing policy of the states of Holland, is somewhat amusing. His amanuensis, when he was going to write the pamphlet, having disappointed him, he requested, after



tea in the afternoon, that Mrs. Campbell, when she had ordered a good fire to be made, would retire to bed as soon as possible, with the servants; and at the same time leave him four ounces of coffee. This was done, and he wrote till twelve o'clock at night; when, finding his spirits flag, he took two ounces. With this assistance he went on till six in the morning, when again beginning to grow weary, he drank the remainder of the coffee. Hence he was enabled to proceed with fresh vigour till nine or ten o'clock in the morning, when he finished the pamphlet, which had a great run, and was productive of considerable profit. Mr. Campbell having succeeded so well in a performance hastily written, expected much greater success from another work, about which he had taken extraordinary pains, and which had cost him a long time in composing; but, when it came to be published, it scarcely paid the expence of advertising. Some years afterwards, a book in French was brought to him, that had been translated from the German, and he was asked, whether a translation of it into English would not be likely to be acceptable. Upon examining it, he found that it was his own neglected work, which had made its way into Germany, and had there been translated and published, without any acknowledgment of the obligation due to the original author.

In 1749 he printed "Occasional Thoughts on moral, serious, and religious Subjects," 8vo. In 1754 he was the author of a work entitled "The rational Amusement, comprehending a Collection of Letters on a great Variety of Subjects, interspersed with Essays, and some little Pieces of Humour," 8vo. "An exact and authentic Account of the greatest White Herring Fishery in Scotland, carried on yearly in the Island of Zetland, by the Dutch only," 1750, 8vo. "The Highland Gentleman's Magazine, for January 1751," 8vo. "A Letter from the Prince of the Infernal Legions, to a Spiritual Lord on this Side the Great Gulph, in Answer to a late invective Epistle levelled at his Highness," 1751, 8vo. "The Naturalization Bill confuted, as most pernicious to these united Kingdoms, 1751," 8vo. "His Royal Highness Frederic late Prince of Wales deciphered; or a full and particular Description of his Character, from his juvenile Years, until his Death," 1751," 8vo. "A Vade Mecum, or Companion for the unmarried Ladies; wherein are laid down some Examples whereby to direct them in the Choice of Husbands," 1752, 8vo. "A particular but melancholy Account of the great Hardships, Difficulties, and Miseries, that those unhappy and much to be pitied Creatures the common Women of the Town are plunged into at this Juncture," 1752, 8vo. "A full and particular Description of the Highlands of Scotland," 1752, 8vo. "The Case of the Publicans, both in Town and Country, laid open," 1752, 8vo. "The Shepherd of Banbury's Rules;" a favourite pamphlet with the common people, and "The History of the War in the East Indies," which appeared in 1758 or 1759, under



the name of Mr. Watts, are supposed to have been of Mr. Campbell's composition. Upon the conclusion of the peace of Paris, our author was requested by Lord Bute to take some share in the vindication of that peace. Accordingly he wrote "A Description and History of the new Sugar Islands in the West Indies," 8vo. the design of which was to shew the value and importance of the neutral islands that had been ceded to us by the French. Another publication of Dr. Campbell's is, "A Treatise upon the Trade of Great Britain to America," printed in quarto, in 1772.

His last grand work was "A political Survey of Britain; being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce, of this Island. Intended to shew, that they have not as yet approached near the summit of improvement, but that it will afford employment to many generations, before they push to their utmost extent the natural advantages of Great Britain." This work, which was published in 1774, in two volumes, royal quarto, cost Dr. Campbell many years of attention, study, and labour. As it was his last, so it seems to have been his favourite production, upon which he intended to erect a durable monument of his sincere and ardent love to his country. A more truly patriotic publication never appeared in the English language. The variety of information it contains is prodigious; and there is no book that better deserves the close and constant study of the politician, the senator, the gentleman, the merchant, the manufacturer; in short, of every one who has it in any degree in his power to promote the interest and welfare of Great Britain. Among other encomiums produced by Dr. Kippis on the literary merit of his predecessor, that of the author of the "Account of the European Settlements in America," is perhaps the most honourable. Dr. Campbell's reputation was not confined to his own country, but extended to the remotest parts of Europe. As a striking instance of this we may mention, that in the spring of 1774, the empress of Russia was pleased to honour him with the present of her picture, drawn in the robes worn in that country in the days of John Basiliowitz, grand duke of Muscovy, who was contemporary with Queen Elizabeth. To manifest the doctor's sense of her imperial majesty's goodness, a set of "The Political Survey of Britain," bound in morocco, highly ornamented, and accompanied with a letter descriptive of the triumphs and felicities of her reign, was forwarded to St. Petersburg, and conveyed into the hands of that great princess, by George Gregorio Orloff, who had resided some months in this kingdom. The empress's picture, since the death of our author, hath been presented by his widow to Lord Macartney.

Let us now advert a little to Dr. Campbell's personal history. May 23, 1736, he married Elizabeth, daughter of Benjamin Vobe, of Leominster, in the county of Hereford, gentleman, with which lady he lived nearly forty years in the greatest conjugal harmony and happiness.

happiness. So wholly did he dedicate his time to books, that he seldom went abroad; but to relieve himself, as much as possible, from the inconveniences incident to a sedentary life, it was his custom, when the weather would admit, to walk in his garden; or otherwise, in some room of his house, by way of exercise. By this method, united with the strictest temperance in eating, and an equal abstemiousness in drinking, he enjoyed a good state of health, though his constitution was delicate. His domestic manner of living did not preclude him from a very extensive and honourable acquaintance. His house, especially on a Sunday evening, was the resort of the most distinguished persons of all ranks, and particularly of such as had rendered themselves eminent by their knowledge, or love of literature. He received foreigners, who were fond of learning, with an affability and kindness which excited in them the highest respect and veneration; and his instructive and chearful conversation made him the delight of his friends in general. On March 5, 1765, Dr. Campbell was appointed his majesty's agent for the province of Georgia, in North America, which employment he held till his decease. His last illness was a decline, the consequence of a life devoted to severe study, and which resisted every attempt for his relief that the most skillful in the medical science could devise. By this illness he was carried off, at his house in Queen-square, Ormond-street, on December 28, 1775, when he had nearly completed the 68th year of his age. His end was tranquil and easy, and he preserved the full use of all his faculties to the latest moment of his life. On January 4th following his decease, he was interred in the new burying-ground, behind the Foundling-hospital, belonging to St. George the Martyr, where a monument, with a plain and modest inscription, hath been erected to his memory. Dr. Campbell had by his lady seven children, one of whom only survived him, Anne, who, on August 22, 1763, married John Grant, Esq. of Lovat near Inverness, in North Britain, then captain in the 58th regiment of foot, and lately his majesty's commissary and paymaster of the Royal Artillery at New York.

Dr. Campbell's literary knowledge was by no means confined to the subjects on which he more particularly treated as an author. He was well acquainted with the mathematics, and had read much in medicine. It hath been with great reason believed, that if he had dedicated his studies to the last science, he would have made a very conspicuous figure in the physical profession. He was eminently versed in the different parts of sacred literature; and his acquaintance with the languages extended not only to the Hebrew, Greek, and Latin, among the ancient, and to the French, Italian, Spanish, Portuguese, and Dutch, among the modern, but likewise to the Oriental tongues. He was particularly fond of the Greek language. His attainment of such a variety of knowledge was exceedingly assisted by a memory surprizingly retentive, and which



indeed astonished every person with whom he was conversant. A striking instance of this hath been given by the honourable Mr. Daines Barrington, in his tract entitled "The Probability of reaching the North Pole discussed." In communicating his ideas, our author had an uncommon readiness and facility, and the style of his works, which had been formed upon the model of that of the celebrated bishop Sprat, was perspicuous, easy, flowing, and harmonious. Should it be thought that it is sometimes rather too diffusive, it will, notwithstanding, indubitably be allowed, that it is, in general, very elegant and beautiful.

To all these accomplishments of the understanding, Dr. Campbell joined the more important virtues of a moral and pious character. His disposition was gentle and humane, and his manners kind and obliging. He was the tenderest of husbands, a most indulgent parent, a kind master, a firm and sincere friend. To his great Creator he paid the constant and ardent tribute of devotion, duty, and reverence; and in his correspondences he shewed, that a sense of piety was alwas nearest his heart. It was our author's custom every day to read one or more portions of scripture in the original, with the ancient versions, and the best commentators before him; and in this way, as appears from his own occasional notes and remarks, he went through the sacred writings a number of times, with great thankfulness and advantage.

Such was Dr. Campbell, as a writer and as a man. By his works he has secured not only a lasting reputation, but rendered himself beneficial to the public; and by his virtues he became prepared for that happy immortality which awaits all the genuine followers of goodness.

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CAMPBELL (ARCHIBALD), earl and marquis of Argyle, was the son of Archibald earl of Argyle, by the lady Anne Douglas, daughter of William earl of Morton. He was born in the year 1598, and was very carefully educated, suitably to his high birth and great interest in his country. He was, though very young, with his father in the field, when the dangerous insurrection of the MacDonalds was suppressed; and after his father went abroad, the care of the west country, and more especially of the Protestant interest therein, devolved in a great measure on the lord Lorn, the constant title of the apparent heirs of this noble family. As he came very early into the world, and had the eyes of many upon him, so he was extremely cautious in his conduct; and having been educated in the profession of the Protestant religion, according to the strictest rules of the church of Scotland, as it was established immediately after the Reformation, he was sincerely and steadily devoted thereto, perhaps with a degree of zeal rather too fervent: however, he neither changed, nor attempted to change, his sentiments; but made it the great business of his life to support that church, and the constitution

tution of his country, as he understood it to be settled by law. In these principles he was strongly confirmed by the advice, concurrence, and assistance, of many persons of great quality and fortune, who afterwards changing their sentiments, were obliged to sustain their own characters at the expence of his.

It is a clear and full proof of his great parts and wise conduct, in that season of life when men are usually famed for other qualities than discretion, that in the year 1626 his majesty was pleased to call him to the high office of a privy-counsellor, his father being then living, and himself, consequently, no lord of parliament. At this time there is no doubt that he made great professions of loyalty to his prince, by which must be understood, such attachment to his person, and submission to his will, as was consistent with the laws of the land, and might contribute to the good of the people. It is also clear, that his lordship was not at all tainted with the predominant vice of those times, that of aggrandizing himself at the expence of his neighbours, or of the crown; for in 1628 we find he surrendered to the king, as far as in his power lay, the office of justice-general of Scotland, which was hereditary in his family, reserving to himself and his heirs the office of justiciary of Argyle and the Western Isles, and wherever else he had lands in Scotland, which agreement was afterwards ratified and confirmed by act of parliament.

It does not appear that his lordship took any great share in the differences and disputes that happened in Scotland from that time till the year 1633, when his majesty came to visit his native and hereditary kingdom; at which time, it is certain, that the Lord Lorn stood as high in his majesty's favour as any man of quality in his country, and higher marks of duty and submission to the royal will could be hardly expected, than was shewn by his father and himself, in submitting the decision of the differences unhappily raised between them to the king's pleasure. It is on all hands agreed, that the king had then so good an opinion of his lordship, as to think the power and influence of his family in Scotland could not be reposed in safer hands than his; otherwise he would not, in justice to himself and his posterity, having it so much in his power as he had, have disposed of it as he did. The part his lordship afterwards acted was that of a good patriot, which he all his life long understood to be that of a good subject; and if he did not give into all the projects of the king's ministers, it must be allowed that his conduct was both open and uniform, and that he concurred with the greatest and wisest men in that kingdom. When by his father's death he became earl of Argyle, his superior title gave him somewhat greater authority, but he employed it the same way; and that was, in keeping the country quiet, and seeing the laws put in execution. He still acted and conferred with the council, and did there as much service to his majesty as any of them, notwithstanding he

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was represented as the very chief of the Covenanters. The marquis of Hamilton was then the king's commissioner in Scotland; he was directed by, and corresponded solely with, Archbishop Laud; and in appearance, at least, he laboured to introduce that prelate's scheme of government, against the voice of the whole nation; and when this could not be effected, the king was induced to enter into a war against them, which, as it was calculated to bring great distress upon the nation in general, so great care was taken by Laud's party, that the earl of Argyle should have his share of it in particular. But notwithstanding their projects were well laid, yet the scheme was disappointed. The earl of Argyle wrote a large vindication of his own conduct, and sent it to court: the only answer which the king gave it was, that he should be glad to receive his vindication from his own mouth.

The marquis of Hamilton was then sent with a force by sea; but finding that it was no way capable of dealing with a nation that were in a manner united against the measures he was to impose, he first entered into some conferences with the earl of Argyle, and other lords, himself, and then advised a treaty with the king, who was in the field. This brought about the first pacification in the month of June 1639, to which, by the advice of Laud, the king consented. It was not long after this, that his majesty sent for the earl of Argyle, and ten or twelve more of the principal nobility, to London. This was thought an extraordinary thing in Scotland; and those intrusted with the government there would not on any terms suffer all the lords to go, but sent up the earls of Montrose, Loudon, and Lowthian; which was very ill taken by the king, who was persuaded by some about him to think, that it was shewing a great disrespect to, and want of confidence, in the king.

It is very possible that the lords might not wholly confide in the honour and sincerity of those who had then the king's ear; and some reason they had for this diffidence, from the usage the earl of Loudon met with, who very narrowly escaped losing his life, and was actually imprisoned in the Tower of London, notwithstanding the king's safe conduct. These violent measures brought on another war with Scotland, to which the king is said to have been principally excited by the earl of Traquair, who was then the king's commissioner to the parliament; and in the spring of the year 1640, the king marched against the Scots with a great army. But the Scots were well provided; and immediately marched into England with an army, and were so successful, that a new treaty was set on foot at Rippon, in the month of September, and this produced a second pacification, in which the king granted all the demands of the Covenanters; yet, in all these affairs, it does not appear that the earl of Argyle took any great share. By this time the discontents in England were risen to a great height, and his majesty, being desirous to see one of his kingdoms thoroughly settled,  
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took a sudden resolution of going to Scotland, where, with his nephew, the elector palatine, he arrived on the 12th of August, 1641. At this time he directed the marquis of Hamilton, whom he greatly trusted, to enter into a close correspondence with the earl of Argyle, in which he seems to have formed a right judgment of both their tempers: for though the marquis always professed the highest loyalty to his master, yet he had a great concern for his country; and the earl, though he avowed the utmost steadiness to the constitution, yet at the same time affirmed he had the warmest affection for his prince. This conjunction had very probably brought about an entire and effectual settlement in that kingdom, if some persons, who were willing to have the entire management of it, had not formed a design against the lives of both these noblemen, in the middle of the month of October, which obliged them to quit Edinburgh for their own safety.

It is on all hands agreed, that the king had nothing to do with this strange action; but it is also agreed, that the matter of fact is out of dispute, and that such a design there really was. This gave great interruption to the king's affairs, and put a stop to the settlement between him and the nation: but, as the historian of the Hamilton family acknowledges, the designs of the two lords were perfectly sincere; and as the marquis meant nothing but the king's service, so, to use the historian's own words, Argyle expressed a hearty concurrence in it. At this juncture, his majesty had Presbyterian divines about him; professed a willingness to settle the church of Scotland according to the desires of that nation; and was so well pleased with the openness and plainness of Argyle's behaviour, that, by letters patent, bearing date November 16, 1641, he created him marquis. It is very true, that some of our historians say, the king went at this time down to Scotland, to make a deed of gift of that kingdom with his own hands, which is an expression not easily to be understood: another has been used, which is much plainer, and we believe nearer the truth; that in the end of November, when he quitted that kingdom, he went from thence a contented king, and left behind him a contented people. How the scene was afterwards changed, is another affair.

At this juncture there happened a transaction, which shews, beyond all manner of doubt, that the marquis was understood by the whole world, not only to be in the king's favour, but to be thoroughly and heartily inclined to his service. The Irish rebellion was just broken out, upon which the Scots, as well as the English parliament, resolved to send forces thither to suppress it; and the former determined the marquis of Argyle should command their's; but that first, in conjunction with the earl of Loudon, he should go to London, to mediate between the king and the English parliament; with both which measures his majesty was perfectly well pleased: but the parliament being jealous of the marquis's attachment to the king,



king, civilly declined it, by declaring, that they looked upon the marquis's presence in Scotland to be then indispensably necessary. At the beginning of the ensuing year, the Scots, as a nation, had very much in their power; for in the difference between the king and the parliament of England, that side to which they joined themselves unanimously was sure to prevail. This was a thing so plain, and withal so certain, that both his majesty and the parliament saw and knew it; and therefore both parties began to court the Scots with all the pains imaginable. The marquis of Hamilton very prudently represented to the king, that this was an affair of a very nice nature; that his majesty having a party in Scotland would be the ruin of him; but if his majesty would gain the whole nation, the parliament must submit to reasonable terms; and when he had stated this difficulty, he offered to go and make use of his best endeavours to get over it. The king accepted his service, and sent a letter, by the earl of Lanerick, brother to the marquis, to his council in that kingdom, who in the last parliament had been declared conservators of the peace, dated September 18, 1642. The marquis of Hamilton, according to his promise to the king, addressed himself to the marquis of Argyle, with whom he was then in great friendship; and by their joint labours a resolution was obtained to send the marquis of Hamilton to Holland, to engage the queen to come over to Scotland, on a promise of security for her person, and the free exercise of her religion, for herself and family, offering to assist her majesty in mediating with both Houses; and in case they refused to make a settled and solid peace upon reasonable terms, they undertook, that the whole force of Scotland should engage for the king against them.

The king, at first, seemed not only satisfied but overjoyed with this; but soon about him soon filled his head with jealousies, that the Scots took too much upon them, upon which the king let this proposition fall; and though the queen, who was extremely pleased with it, procured the marquis of Hamilton to be created a duke, on the merit of his service, which was the greatest he ever did, or indeed could do, yet she could not hinder his being persecuted afterwards, and sent prisoner to Pendennis castle, as a traitor. After this, the affairs of Scotland took the worst turn possible for the king. He had owned the conservators by the letter before mentioned, notwithstanding which, he was prevailed upon to grant a commission to the earl of Montrose, which threw that kingdom into a civil war, the king's authority being claimed on both sides. The share the marquis of Argyle had in this, belongs to the general history of those times; and therefore we shall not meddle with it here, farther than to observe, that in 1644, Antrim, who was created a marquis for that very purpose, sent over a great body of his Irish papists, who wasted and destroyed all Argyle's estate, and which was worse, killed most of his people. In the course of this period Argyle was constantly em-



ployed by the parliament, and had their authority for every thing he did, particularly in respect to a journey he made to Ireland; at his return from which he found the king in the hands of the Scots army at Newcastle, in which it is certain that he had no hand; but, upon his repairing thither, he had access to, and was very kindly received by his majesty. This was in 1646; and upon that occasion it was thought necessary, by the parliament of Scotland, that he should repair to London, with instructions to the commissioners. At this very time he was intrusted by his royal master with a secret commission of the greatest importance, which he executed with much dexterity, diligence, and fidelity. Yet his conduct at this very time has been grievously censured by those who, it seems, were not in the secret, and were unacquainted that the measures he took, were not only most for the king's service, but had also his majesty's approbation.

In the succeeding year, when the duke of Hamilton undertook to lead an army out of Scotland into England for the relief of the king, the conduct of the marquis of Argyle is very much censured, because himself and his friends differed in a debate from the majority of that parliament, and protested against the vote after it was carried. But if it be considered, that the marquis of Argyle had in his own breast the decision of the duke of Richmond and the marquis of Hertford, that if Scotland took part with the king, the English would rise as one man against him; and that Sir Philip Warwick tells us, Hamilton had no engagements with the nobility that rose about this time in England; it may be easily conceived why Argyle had so indifferent an opinion of an enterprize at the head of which Hamilton was set; a man, of all the Scotch nobility, more obnoxious to the English than any. It is certain that he was very right in his judgment, for the duke very soon threw away both himself and the army; and the marquis of Argyle, by seeming to have opposed his conduct, had interest enough thereby to hinder Cromwell from entering Scotland with his army, and making an absolute conquest of it, which he might have easily done. Upon his marching southwards, all our historians agree, that Scotland was left entirely in the hands of Argyle and his friends; and therefore, from their conduct at this time, we may form a true judgment of their real sentiments and principles. The first thing they did, was to declare fully and plainly against the proceedings in England, and to order the Scots commissioners to protest against them; which they did in terms the most clear and explicit, shewing, that they looked upon the parliament of England as no longer subsisting after the House of Lords was taken away, and so many members of the House of Commons excluded; that they had no power over the person of the king; and that whatever they pretended to do was arbitrary, unjust, and illegal. It was not at that time in the power of the Scots to do more, the duke of Hamilton's precipitate attempt having weakened

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them extremely, but they took the best measures they could to put themselves again in a posture of defence; and as soon as they were informed of the king's being beheaded, they proclaimed his son: and it cannot be denied, that the marquis of Argyle employed all his interest and influence to procure his being invited into Scotland; which sufficiently refutes that groundless and scandalous aspersion; that Cromwell had communicated to Argyle his design against the king's life, and that it had been approved of by the latter. It is indeed true, that the marquis of Argyle, and those who had then power in Scotland, insisted on the king's complying with their terms; which if they had not done, it would have been impossible for them to have brought the nation to adhere to him. As to what happened afterwards to Montrose, the marquis of Argyle had no immediate hand in it. He had formerly made an agreement with him, which the committee of estates refused to ratify; and now, when he was brought to a trial for being in arms, as the Scots considered it, against his country, the marquis declared, that he was too much a party to be a judge, and therefore declined any share in those proceedings. At last, with much persuasion, in some measure against his own will, but certainly contrary to the advice of the noble historian, and others of the most favoured counsellors, the king determined to accept the repeated invitations of the parliament of Scotland, and to go over thither upon their terms. It is allowed, that this return of his majesty was singly and entirely owing to the marquis of Argyle; and the historian of the Hamilton family tells us, that duke William, the last heir male of that race, when he found himself excluded by the parliament of Scotland, from any share in public affairs, thought fit, notwithstanding, out of pure loyalty to the king, to press him to close with the propositions that were made him, and to rely upon the marquis of Argyle, as the only person, who, as things then stood, could serve him effectually: which is a convincing argument that the fact was really so; for had it been otherwise, the duke of Hamilton would never have attempted to make his majesty believe such great things of a man he then held to be his enemy. Upon his majesty's arrival, he was very dutifully received by the marquis, and the utmost respect was paid to his person by all such as approached him. It is true, that the king took the Covenant, and complied, in all other respects, with the terms agreed on in Holland, which we find some authors representing as a great hardship, and ascribing it solely to the marquis of Argyle. But granting this to be true, even these authors acknowledge, that the voice of the nation was with him: and if the marquis meant to restore the king, he could not discover the sincerity of his meaning more plainly, than by urging him to make good his promises at the beginning, and to satisfy the people of that nation that he meant to keep his word with them. Neither was there any thing blameable in the marquis's conduct, supposing it to have proceeded merely from his zeal for the church of Scotland; since



since this was agreeable to the whole tenor of his life, and the very principle upon which all that influence was grounded, which hitherto he had so effectually used for the king's service and support. It is also allowed, that the marquis's conduct in Scotland had a very great effect upon his countrymen in Ireland, who thereupon immediately and unanimously declared for the king. It is very certain, that as the marquis of Argyle had brought the Scotch nation to own and receive his majesty upon the foundation of their constitution, so he was very solicitous that the king should keep his promises with them, and that he should act in such a manner as might extinguish all their fears and jealousies, in which impartial people will allow, that he acted like an able statesman and a good subject.

Upon Cromwell's entering Scotland, it is confessed, that he met with effectual and obstinate resistance, and that he was never in so great danger of being defeated as in that expedition. There are very different accounts of the battle of Dunbar, which was fought September 3, 1650; in which, though Cromwell gained a great, yet it was an unexpected victory; and, notwithstanding the marquis of Argyle had been very instrumental in raising that powerful army, which fought there in the king's cause, yet never any blame was charged upon him in respect to the defeat. He adhered to the king as steadily afterwards as he did before it; attended him at Perth, or St. Johnstoun, with the same diligence and duty; and was so instrumental in the steps taken there for his majesty's service, that out of a full persuasion of the uprightness of his intentions, and the justice of his conduct, the king, of his own motive, was pleased to give him such a testimony under his hand, as ought to convince posterity that what some men have written, in reference to this noble person, proceeded either from partiality, or want of sufficient light. This paper alone is of more weight than all the private memoirs, or general histories of those times put together; as King Charles II. is known to have formed very right judgments of men, and as he hath given us therein his judgment of the marquis's behaviour to this time. Such of the English as were about the king, and more especially the duke of Buckingham, were very well satisfied with the marquis's conduct, and concurred with him in his measures. They knew very well, that there was no sailing against wind and tide, and thought those did the king service that enabled him to sail with them. But, after all, his majesty was drawn to wish for a coalition of parties; and having intelligence that the Highlanders were in arms, and that several noblemen had joined with them, he secretly withdrew from Perth, intending to have cast himself upon them. He was however prevailed upon to return; and the marquis of Argyle still adhering closely to him, though he saw his majesty disposed to take other measures than those he thought best for his service, it was resolved he should be solemnly crowned at Scoon, with all the

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magnificence



magnificence in the power of that distressed nation ; which was accordingly done in January following, when the king, by his coronation oath, renewed all his former promises and obligations, and the crown was set upon his head by the marquis of Argyle, who was the first nobleman that did homage and swore allegiance. After this his majesty entered into measures for procuring the Act of Classes, by which Montrose's party were kept out of employments, to be repealed, which, though it might be against the judgment of the marquis of Argyle, yet he did not hinder his majesty from prosecuting that design. It is very clear, from the histories of those times, that how much soever these steps might increase the king's army, they added very little strength to it, or weight to his councils. New jealousies arose, fresh struggles for power began, Cromwell pushed his successes so far, that having at last made himself master of Perth, the king found himself obliged with his army to retire to Sterling, where, however, he was so strongly posted, that after several attempts to no purpose, Cromwell was obliged to lay aside his design of attacking him. It was in the month of July that the king formed a resolution of marching into England, which, it is allowed, was opposed by the marquis of Argyle. But though the marquis disapproved the measure, and gave his reasons against it, yet he would have accompanied his majesty, if his lady had not lain at the point of death, which induced him to ask the king's leave to remain behind ; which was very graciously given, and he had the honour of kissing his sovereign's hand, when he took leave of him at Stirling.

After the king's defeat at Worcester, he retired to his own house at Inverary, where he continued to act as he thought best for his own defence, for a whole year ; till falling sick, he was surprised and made prisoner by general Dean, who afterwards brought him up to Edinburgh, where he was likewise a prisoner when Cromwell was proclaimed protector ; and having received general Monk's orders to attend the council, he was, in consequence of that attendance, obliged to be present at the ceremony of proclaiming the protector. While he was a prisoner, a paper was tendered to him to sign, containing his submission to the government, as settled without King or House of Lords : which he refused ; but afterwards, when he was in no condition to struggle, he did sign a paper, promising to live peaceably under that government. His chaplain, Mr. Alexander Gordon, while the English were at Inverary, prayed constantly for his majesty ; and when the marquis himself prayed, he always mentioned those to whom he was engaged, by natural, civil, or christian bonds. His country was the last that submitted ; and even then his son did not submit. The marquis did indeed use great civility towards the persons in power, which was the more necessary, because, as Whitlocke and other writers of that party tell us, he was under continual suspicions ; so far is it from being true that he was looked  
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upon by them as a man firm in their interest, or one in whom they might confide. He opposed the act of union upon plausible and just motives, but in reality with a view to hinder it from succeeding at all.

In 1656, when king Charles II. had a conference with Don John of Austria upon the state of his affairs in Scotland; and amongst other things it was objected to him, that the marquis and his son the lord Lorn, had the greatest interest there, and that it was suspected they were against him; his majesty answered clearly, that for the lord Lorn, he could depend as much upon him, as upon his brother. In regard to the marquis, he contented himself, with saying, he was a very wise man; but at last confessed, that he had received more money from him, than from any person in Scotland. It is not to be inferred from hence, that the king had any doubts, at that time, about his fidelity; but knowing his cautious way of acting, he was unwilling to declare his sentiments plainly, even to Don John. Under Richard's Protectorate, the marquis was chosen for the shire of Aberdeen; and though he had refused to serve in Oliver's Parliament, yet he thought fit to go up then to London, and wrought there, as he told several after he came down again to Scotland, for his majesty's service, as it was afterwards proved, for his service effectually, by making that breach, by which his majesty entered. It seems, however, that during Monk's government in Scotland, he looked upon the country as absolutely conquered; and his conceiving the thing in this light, very probably induced him to take many steps, that he would not otherwise have done.

Upon the king's restoration, he was differently advised by his friends: some persuaded him to go immediately up to London, and congratulate his majesty on his return; others thought it more advisable, that he should wait till the government was settled. There is no doubt, that he weighed very seriously both these opinions; but at last, he determined upon the former, as the more open and honest, if not the most prudent course. He accordingly came up to London, where he arrived July 8, 1660; though it is reported, that orders had been procured from the king to stop him on the road. Immediately after his arrival, he went to Whitehall; of which, when the king was informed, he sent Sir William Fleming to carry him to the Tower. He pressed very earnestly, that he might be allowed to see the king, but his enemies prevented that: they knew his great abilities, and they knew the confidence the king had in him; they knew, likewise, the arts by which that confidence had been ruined; and therefore they caused him to be hurried away without ceremony, indeed without civility or decency. After he was committed to the Tower, he made application for liberty to have affidavits and declarations of several persons in England, particularly of the marquis of Hertford, taken upon some matters of fact; but this  
piece.



piece of justice was denied him. At the very time he was committed to the Tower, the marquis of Antrim was also sent thither, for affirming, that the Irish had acted by the late king's authority; and it will not certainly do any great honour to that administration with posterity, who thought it consistent with the king's reputation to dismiss the latter so easily, and to prosecute the former to destruction without mercy. He was continued in the Tower for about five months, and in December was sent down by sea to Scotland, very narrowly escaping shipwreck in his passage by a storm. As soon as he arrived, he was sent prisoner to the castle of Edinburgh, in order to be brought to a trial before the parliament of Scotland, to which his capital enemy, the earl of Middleton, was sent down lord high commissioner; who, through the whole course of it, argued with a vehemency, that would have been highly indecent in an advocate, and therefore we know not what to call it in a judge. A long charge was exhibited against the marquis, comprehending a vast variety of facts, from the year 1638; which was done purposely to render him odious, and to raise a clamour against him, for most of them were incapable of any kind of proof; and all before the year 1651, were absolutely pardoned by the act of indemnity, which his majesty had passed in that very year. He had counsel assigned him to the number of six; and amongst these, was Mr. Mackenzie, afterwards the famous Sir George Mackenzie. On the 13th of February, he was brought before the parliament, where he desired leave to speak before his indictment was read; which was refused him, as were also some other things, that in any case but his, would have been looked upon as matters of course. These steps were probably taken to shorten the trial, which however was very long; for though no pains were spared to search almost every shire in Scotland, to find out people to blacken his character, yet, when the matters came to be looked into, they turned to no account. At last, they were forced to fix upon his joining with the English, as the only species of treason that could affect him; and, in reference to this, the earl of Loudon, so many years chancellor, defended him with great warmth and eloquence.

On the 29th of April, the earls of Glencairne and Rothes, and Mr. James Sharpe, afterwards archbishop of St. Andrew's, were sent up to court to give an account of the proceedings. The marquis also sent up his son, lord Niele Campbell, to act on his behalf; and it is said, that the king wrote to his commissioner, the earl of Middleton, requiring him to press no acts of treason, but such as happened after the year 1651, and not to proceed to sentence before his majesty had revised the proceedings. With the former instruction the commissioner complied, but pretended, that the latter manifested such a distrust of the parliament, that he durst not mention it. The depositions of abundance of people were taken, with respect to

the marquis's acting under, and owning, the government established in Scotland in 1652.

At last, upon the evidence, produced on May 3d, 7th, and the 8th, they pronounced him guilty, after debates, which lasted many days; and on Saturday, May 25, they pronounced the following sentence, "That he should be beheaded on the Monday following, at the cross of Edinburgh; that his head should be set up, where the marquis of Montrose's formerly stood, and his coat of arms torn before the parliament, and at the cross." He behaved on that occasion with great firmness and constancy, as well as much calmness and dignity. The sentence being pronounced, he was going to speak, but the trumpets sounding, he stopped till that strange ceremony was over; then lifting up his eyes, he said, "I had the honour to set the crown upon the king's head, and now he hastens me to a better crown than his own:" then directing himself to the commissioner and parliament, he added, "You have the indemnity of an earthly king in your hands, and have denied me a share in that; but you cannot hinder me from the indemnity of the King of kings, and shortly you must come before his tribunal. I pray he mete not out such measure to you as you have done to me, when you are called to an account for all your actions, and this amongst the rest." He was conducted from the bar to the common gaol of Edinburgh, where he remained to the time of his death. He behaved on the scaffold with the intrepidity of a hero, or rather, with the constancy of a Christian.

CAMPBELL (ARCHIBALD), earl of Argyle, son to the former, and himself one of the worthiest noblemen, and one of the most distinguished patriots of the age in which he lived. He was educated under his father's eye, and came to be very early distinguished in the world by his personal merit, as well as by his titles and the high rank he held in his country. When king Charles II. was invited home to receive the crown of his ancient and hereditary kingdom in 1650, he was constituted colonel of his majesty's foot-guards, in which there happened something very particular: for whereas all commissions were then granted by the parliament of Scotland, and they affected a kind of sovereign authority, the lord Lorn refused to act without a commission from the king, which was accordingly granted him. In this command he served with great bravery at the battle of Dunbar, where his regiment suffered exceedingly; and he continued in this command so long as his majesty remained in Scotland, behaving himself with such tenderness and affection, as well as fidelity and duty, to that prince, as gained him a high place in his favour; more especially as he was always ready to obey his master's commands, and did every thing to alleviate that constraint, which, from the rigid severity of the clergy, his majesty was for some time under. Neither was his zeal for the king's service at all abated by the



the fatal defeat at Worcester : on the contrary, he remained in arms, kept up a party in the Highlands, joined readily with the most inveterate enemies of his family for the king's service, even though he found himself very ill used by them, and more than one attempt was made to imprison him. But neither the hardships he went through, nor the treachery to which he was exposed, could induce him to quit the royal cause ; and the testimonies of favour he had received from his majesty, made so strong an impression on his mind, that he continued active when the king's affairs were desperate, until he brought his own into the same condition. This conduct made him so obnoxious to Cromwell, that there was no person in Scotland whom he pursued with greater animosity, as appears by his excepting him out of his general pardon, in 1654. Yet, even this did not at all discourage him, or prevail upon him to desist from giving that usurper all the trouble that was in his power, till he received General Middleton's orders, by the king's authority, to capitulate, which were dated December 31, 1655. He then submitted to live quietly and peaceably, but never owned either Oliver or Richard's government, but remained obnoxious to those sort of men who derived their power from them so long as it continued.

Upon the king's restoration, he came up to London to congratulate him, and brought with him a letter from his father, containing assurances of his duty ; which the king received in such manner, as gave that unfortunate nobleman those hopes, which proved the cause of his destruction. All the time of his father's prosecution, Lord Lorn remained at court, and laboured indefatigably to do him service ; and though this instance of filial piety ought certainly to have endeared him to all ranks of men, yet such was the strange disposition of those times, that it served only to sharpen the edge of their resentments who were enemies to his family, and laboured the destruction of it, that they might raise their own. These men, who were ready to take any advantage, and were not either afraid or ashamed to commit any act of violence necessary to serve their purposes, though the royal authority was ever so much prostituted, or the constitution of their country ever so much weakened thereby, ventured upon such a step to remove this noble and innocent person, as will appear to be full as singular, as it was iniquitous and cruel. Lord Lorn had discovered that these people had, by the basest intrigues and blackest calumnies, hindered his majesty from extending to him his royal favour, as he was naturally inclined ; and having by the assistance of the earl of Berkshire convinced the earl of Clarendon, upon whom they chiefly depended, of the injuries and injustice that was done him, he thought fit to communicate the success that attended his endeavours to his friend the lord Duffus by a letter. This letter was intercepted and carried to the earl of Middleton, who finding his own and his friends views entirely disconcerted, exhibited the letter to the parliament of Scotland as a libel upon their proceedings,



proceedings, and projected thereupon a new method of bringing things round again, by taking his lordship's life, as he had done his father's. The parliament of Scotland at that time, wholly at his devotion, concurred in this scheme; and June 24, 1662, sent up a representation to the king, setting forth, that the eldest son of the late marquis of Argyle had both spoken and written against their authority, and requested that he might be sent down to stand his trial. The king, upon reading the letter, on which this accusation was founded, acknowledged it to be indiscreet, but thought there was nothing criminal in it, which induced him to comply with their request, and to lay his commands upon Lord Lorn to go down to Edinburgh; which he did; and on the very day of his arrival, which was July 17, he appeared in parliament, and made a handsome speech in his own justification; notwithstanding which, he was immediately committed close prisoner to the castle, and a process commenced against him, for what in the Scotch laws is stiled leasing-making, that is, for creating dissention between the king and his subjects, by giving the former false and lying informations. Lord Lorn insisted in his own defence, that there was nothing in his letter of that nature; that he spoke only of his justifying himself against lies that had been told the king to his prejudice, but had accused no body, or pretended to have grounds for accusing any. But those he had to do with shewed very little regard to his defence; for on the 26th of August following, they condemned him to lose his head, and to forfeit all his estate: but they were so merciful, as to leave the day of his execution to the king's pleasure, which yet perhaps they had not done, if his majesty, by his letter to the earl of Middleton, had not positively commanded him not to proceed to any sentence whatever; for he had no conception that any set of men would have turned so slight a thing into a capital offence without his approbation and consent. When this news came to England, it filled the court with astonishment, and the earl of Clarendon was the first person to declare, that if the king suffered such a precedent to take place, he would get out of his dominions as fast as his gout would let him. Yet his lordship suffered a long and severe imprisonment, for he was not discharged out of the castle till the 4th of June 1663, after the earl of Middleton had lost his power, and his own friends were come into favour. Soon after he was restored to his grand-father's title and estate, and part of his father's was ordered to be sold for the payment of debts. The king having once taken this step, returned to his natural inclination for a person in whom he had formerly so entire a confidence; and as a farther mark of his favour, was pleased to order that he should be sworn a privy-counsellor. In this capacity he was a great support to the earl of Lauderdale, so long as his administration was carried on with any kind of temper and discretion; but he never concurred in



any of his violences, but on the contrary, studied all he could to soften, if not prevent them. The principles of both earls were very nearly alike : the only difference was, that the earl of Argyle acted as closely to his as possible, whereas the conduct of the earl of Lauderdale was directly opposite to his sentiments. He made it his business to carry the prerogative high, because he had the sole power of directing it ; and he maintained the bishops in Scotland with a high hand, though a rigid presbyterian in his heart, because he thought this necessary to sustain his influence at court. It is inconceivable what troubles this created in Scotland, where Dr. Sharp, archbishop of St. Andrew's, was in a manner at the head of the domestic administration, who had much of Laud's spirit, only he had better parts, with regard to his public character. This management drove the zealous presbyterians in 1666 into a rebellion in the West, upon which the earl of Argyle, to shew his loyalty, raised fifteen hundred men, but the archbishop took care they should not be employed ; and the rebels being defeated by the king's regular troops on the 27th of November the same year, many were executed for this weak and foolish insurrection, and many more had been executed if the king had not interposed, and positively commanded that such as would promise to live quietly, should not only be spared, but be set at liberty. The administration proceeded afterwards with still greater violence ; and Lauderdale, who was now created a duke, began to forsake his old friends, who were not inclined to go all the lengths he would have them. Amongst these was the earl of Argyle, who, though he lost the confidence of the minister for some time, yet was known to stand so well with the king, and had such an interest in his country, that it was not thought proper to remove him, either from the board as a privy-counsellor, or from his place as one of the lords of the treasury. In 1678, things came to a great crisis : the western part of the kingdom was grown universally disaffected ; and to root out this bad disposition, the duke of Lauderdale contrived, or at least consented, to an odd remedy, which was bringing down the Highlanders upon them. This had such dreadful effects, that some who had been hitherto his friends, could not help complaining of it, and even suggesting, that they would carry their complaints to the throne ; upon which a proclamation was published, forbidding men of quality to go out of the kingdom without licence : but notwithstanding this, the earls of Athol and Perth, who were both privy-counsellors, went up to London to set forth their grievances ; where, however, they were but indifferently received, though the king took a resolution to put the government of that kingdom into other hands. In the midst of all these disturbances, the earl of Argyle maintained his wonted moderation : he sent no troops to the Highland army, nor did he join in attacking the ministry. Public affairs being in great confusion in England, his majesty thought fit to send his brother, the duke of York, in 1681, down



to Scotland; where, upon his first arrival, he behaved with such mildness and modesty, with so good a temper, and with so much moderation, that the nobility were extremely pleased, and the greatest part of the nation perfectly satisfied. His Royal Highness was particularly obliging to the earl of Argyle: he was well acquainted with the great power he had, saw the general esteem he was in, and from thence formed such a notion of his influence, that there is but too much reason to believe, he took a resolution, either to delude or to destroy him. In order to this, he took pains to sift him on several heads, but chiefly with respect to the government in Scotland, and the part he would take, in case the king was either inclined to, or forced upon an act of exclusion. The earl answered him candidly and fairly: he gave him the strongest assurances of his service, so long as the protestant religion was not struck at: if any such thing should happen, he frankly declared he would oppose him. On the other hand, he intimated, that his duty to the king was entire, and should be so to him, when he became so; but till that happened, he would always adhere to his royal master. The Duke, upon this, grew cold towards him, but was still as civil, or rather more civil than ever. Upon the opening of the parliament, two laws were proposed; the first, for confirming those in being against popery; the second, making it high-treason to propose any alteration in the succession: the former was intended to please the people; the latter, for the security of his Royal Highness. In the first the earl concurred, as might well be expected; but he went into the latter with a warmth somewhat unusual to him; and many thought, that this would have perfectly established him with the duke, who spoke of his conduct on that occasion, in terms of the highest gratitude and respect. There was a third act passed for establishing a test, by which all who were in employment, or should be so, were obliged to take an oath, not to attempt any change in the constitution of church or state. What the real intention and design of this law was, is very hard to say; but certain it is, that it became the occasion of much discontent and confusion. The earl of Argyle opposed it in parliament, where he behaved himself with the greatest steadiness and constancy, though he could not help seeing that very deep and dangerous designs were formed against him. After the law was passed, many of the nobility expressed their scruples about the oath; others absolutely refused it; and the marquis of Queensbury would not take it without an explanation. The earl of Argyle thought the same thing necessary; and being summoned to take the oath as a privy-counsellor, he drew up a short explanation, which he sent to the duke of York for his approbation; and having received it, gave it as his sense of the oath, November 3, 1681, when he took and signed it as a privy-counsellor. The privy council themselves explained the oath that very day, in terms not very different from Argyle's. He took his seat at the board afterwards,



and his Royal Highness seemed very well pleased with him, and spoke more kindly than he had done for some time before. The next day, the earl was summoned to take the oath again as a commissioner of the Treasury, where he offered the same explanation, when he was desired to sign it, which he refused to do. The next day, he went to wait upon the duke, who appeared displeased, and desired him not to go out of town: the same command was repeated by the privy-council, and the term fixed to their next meeting, which was on the eighth. They then sent up a complaint of the earl's explanation to the king; and the same day ordered the earl to surrender himself prisoner to the Castle of Edinburgh; which he did. In the next place, without staying for his majesty's answer, they commenced a prosecution, at first, as it seems, for a high misdemeanor; but soon after, they changed their resolution, and caused him to be indicted before the justiciary for high treason. The earl was brought to his trial on the twelfth of December, where, notwithstanding his own and Sir George Lockhart's most admirable speeches, he was found guilty. The privy-council, upon this, wrote for the king's leave to proceed to sentence, of which the earl having private intelligence, sent up a gentleman to court, in order to procure him the best account he could of the king's disposition. Before he could have any return from this messenger, his lordship received many notices from his friends in Scotland, of circumstances no way favourable: such as, that the duke refused to hear any intercession; that few of his friends had any farther credit with his Royal Highness; and that orders were given for preparing rooms for him in the common gaol, to which noblemen were sometimes removed a few days before their execution. These notices induced him to think of his escape, and of contriving means for it; but he was not absolutely fixed in his resolution till the twentieth of December, when he had letters from London, that did not give him any great hopes of the king's being unalterable in his desire of saving him; and as he was apprehensive of being removed the very next day, he resolved not to delay his escape a moment. Accordingly, about eight o'clock at night, not without some difficulty, he got out of the castle, and in a few days safely out of Scotland into the South of England, and from thence to London. Upon receiving the king's letter of permission, the council thought fit to direct, that sentence should be publicly proclaimed at the Cross, notwithstanding the earl's absence, and the application of the countess of Argyle upon that account. The sentence was accordingly published, and his arms torn at the cross of Edinburgh, as if he had been in open rebellion, and had fled from justice. While the earl was at London, he was not so cautious in concealing himself as might have been expected; so that the court had frequent accounts of him, of which no great notice was taken. It is certain that the king had a very good opinion of him, and discouraged all search after him.



Upon the accession of king James, many of the gentlemen of Scotland, that had been obliged to fly their native country, by the violent proceedings of the persons entrusted with power there, began to press the earl of Argyle to make some attempt upon that kingdom ; which he might the more probably be inclined to do, because he looked upon his attainder to have dissolved entirely all the obligations he was under as a subject. Besides, he considered the government in Scotland as unsettled, the king not having as yet taken the coronation oath ; and therefore he thought himself at liberty to make some attempt, for recovering the constitution by force of arms. He concerted his design with the duke of Monmouth, who was at the same time to try what impression he could make in England ; but he promised the earl of Argyle that he would not declare himself king, which however he did, and this proved very prejudicial to them both.

The earl carried on his preparations with great secrecy, and bought up arms in the name of a person who was an agent for the state of Venice ; but his stock did not go any great way, and the number of persons he carried over was far from being considerable. He sailed north about, and had a very safe voyage ; but sending a boat ashore to the Orkneys, and being obliged to leave her by the wind's changing, the government had very early intelligence at Edinburgh of his being at sea ; upon which orders were immediately sent for securing such gentlemen in Argyleshire, as were suspected by them. By this precaution, the earl's design was, in a manner, ruined ; for he looked upon it, that after his landing, he should very soon be five thousand strong ; whereas he was never able to collect above half that number ; and even these were not all of them determined ; for the face of things, and the temper of men's minds, were by this time very much changed, the severity of the government having frightened some, and dispirited all ; so that those who joined him, were far from having the courage and alacrity that he expected. He had still hopes of increasing his body of men ; and this led him into Kintyre ; but his endeavours were ineffectual. On the 27th of May, he came with his forces, which were not above fifteen hundred men, to the Tarbet ; and there he published his declaration. His own intention was, to have marched from thence to Inverary ; but the principal persons about him differing from him in opinion, his measures were disconcerted, and soon after all things fell into confusion ; and he endeavouring to make his escape, was taken by five country fellows, who carried him prisoner to Glasgow ; from whence, on the 20th of June, an order came for carrying him up to Edinburgh ; where it was very soon resolved to put him to death upon his former sentence ; and he was accordingly beheaded, June 30, 1685. He shewed great calmness, constancy, and courage, under his misfortunes : he eat his dinner the day of his death very cheerfully ; and, according to his custom, slept after it a quarter of

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an hour, or more, very soundly. At the place of execution, he made a short, grave, and religious speech; and after declaring solemnly, that he forgave all his enemies, he submitted to death with great firmness and composure of mind.

**CAMPBELL** (JOHN) second duke of Argyle, and also duke of Greenwich and baron of Chatham, grandson to the subject of the preceding article, was born on the 10th of October, 1678. He was son to Archibald, duke of Argyle, by Elizabeth, daughter of sir Lionel Talmash, of Helmingham, in the county of Suffolk. It is mentioned as a remarkable circumstance, and which gave rise to many superstitious observations, that on the very day, and precisely at the time, when his grandfather was executed at Edinburgh, he fell out of a three pair of stairs window, without receiving the least hurt. Of the truth of this fact we know nothing, but from the authority of Mr. Robert Campbell, the writer of his life. At the time when this accident is related to have happened, he was between six and seven years of age, and was at the house of Dunybrissel, the seat of his aunt, the countess of Murray. He very early gave signs of spirit and capacity, but without shewing much inclination for close study; though he is said, at the age of fifteen, to have made a considerable progress in classical learning, and in some branches of philosophy, under the tuition of Mr. Walter Campbell, afterwards minister of Dunoon, in Argyleshire. It soon appeared, that his disposition led him most towards a military life; and he began to apply almost his whole attention to the art of war, for which he discovered great talents. This propensity was encouraged by his father: and being introduced at the court of king William, under the title of lord Lorn, he was preferred by that prince to the command of a regiment of foot, in the year 1694, when he was not quite seventeen years of age; and in that station he gave signal proofs of courage and military capacity.

He continued in this situation during the remainder of king William's reign, and till the death of his father, the first duke of Argyle. That nobleman dying on the 28th of September 1703, he succeeded him in his honours and estate; and was soon after sworn of Queen Ann's privy council, appointed captain of the Scotch horse-guards, and one of the extraordinary lords of session. He was likewise made one of the knights of the order of the thistle, when her majesty, the following year, signed a patent for reviving and restoring that order.

In 1705, he was nominated her majesty's lord high commissioner to the Scottish parliament, though he was then only twenty-three years of age. This appointment was so much to the satisfaction of that nation, that his grace was met on the borders, near Berwick, by a squadron of the marquis of Lothian's dragoons, on the 23d of April; and that night he arrived at Dunbar, attended by a great number



number of persons of distinction. The next day, the lord advocate, the lord provost, and magistrates of Edinburgh, met him at Edgubucklinbrack, with above 600 horse, and there were also in his retinue 34 coaches and six of the nobility and gentry. On the 28th of June, his grace opened the parliament by a gracious speech, which was very well received. He was so well convinced of the advantages which would result to both kingdoms from an union between England and Scotland, that he employed his whole interest in the promotion of that measure: and, during his stay in Scotland, notwithstanding great opposition, and strong protests were made against it, an act was passed in the parliament of that kingdom for a treaty with England; which proved the basis of that union which was soon afterwards effected.

On his arrival in England, her Majesty was so well satisfied with his conduct and his services, that she created him a peer of England, by the title of baron of Chatham, the earl of Greenwich; and on the 3d of December, in the same year, he was introduced into the house of peers between the earl of Rivers and the earl of Kingston, the duke of Northumberland officiating as lord great Chamberlain. In 1706, he made a campaign under the duke of Marlborough; and greatly distinguished himself by his courage and conduct in the battle of Ramillies, in which he acted as a brigadier-general. He also rendered himself conspicuous at the siege of Ostend, and in the attack of Menin, a town that was a key to the French conquests in the Netherlands, and of which his grace took possession on the 25th of August.

After that event he returned again to Scotland, in order to be present in the parliament of that kingdom, when the treaty for the union was agitated. He was very active in the promotion of it, though he declined being one of the commissioners. When a riotous multitude came to the parliament close, demanding with loud clamours "That the treaty of union should be rejected," his grace went out of the house, and appeased the people who were assembled, by the calmness and strength of reason with which he addressed them. However, his zeal in the promotion of the union rendered him less popular in his own country than any other part of his conduct, though even his enemies did justice to the rectitude of his intentions.

In 1708, the duke of Argyle commanded twenty battalions at the battle of Oudenarde; and the troops under his command were the first of the infantry that engaged the enemy, and they maintained their post against unequal numbers. He likewise assisted at the siege of Lille; and commanded as major-general at the siege of Ghent, taking possession of the town and citadel on the 3d of Jan. 1708-9. He was afterwards raised to the rank of lieutenant-general, and commanded in chief under general Schuylenberg, at the attack of the citadel of Tournay. He had also a considerable share,  
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on the 11th of September, 1709, in the victory at Malplaquet, where he was much exposed, and gained great honour, but came off unhurt.

On the 20th of December, 1710, he was installed a knight of the garter, his late majesty being then received into that order by proxy, and also the duke of Devonshire. About this time he took some part in the debates in parliament, relative to the inquiry which was set on foot concerning the management of affairs in Spain: and on this occasion he spoke and voted with the Tories, and joined in the censure that was passed on the conduct of the late Whig ministry.

On the 18th of January, 1710-11, he was appointed ambassador extraordinary and plenipotentiary to Charles the Third, king of Spain, and commander in chief of her majesty's forces in that kingdom. Dr. Smollett observes, that his grace "had long been at variance with the duke of Marlborough, a circumstance which recommended him more strongly to the ministry." But it is intimated, that some of his friends were averse to his acceptance of these employments, being sensible, from the ill state of our affairs in Spain, how extremely difficult it would be for him to gain any ground in that kingdom. However, he set out for Barcelona, and in his way thither arrived at the Hague on the 4th of April. He made a visit to the grand pensionary, and another to lord Townshend, the British plenipotentiary at the Hague: but though the duke of Marlborough was there at that time, he did not visit him. When he arrived at Barcelona, on the 29th of May, he found the troops in so wretched a condition, and the affairs of the allies at so low an ebb, by the losses sustained the preceding year at the battle of Almanza, and in other actions, that he was not able to undertake any thing of consequence. The British troops were in the utmost distress for want of subsistence, though the ministry had promised to supply him liberally, and the parliament had granted 1,500,000*l.* for that service. The duke of Argyle wrote pressing letters to the ministry, and loudly complained that he was altogether unsupported: but all his remonstrances were ineffectual; no remittances arrived; and he was obliged to raise money on his own credit, to defray part of the subsistence of the troops. He had the misfortune also to be seized with a violent fever, which rendered it necessary for him to quit the camp, and retire to the town of Barcelona. It is pretended, that about this time a scheme was formed in England to assassinate him in Spain: but this appears to have been a report without foundation. His health being re-established, he at length quitted Spain, without having been able to attempt any enterprize of importance: and, indeed, the ministry were now privately employed in negotiating the peace which was afterwards concluded at Utrecht. Before his return to England, he went to Minorca, of which he had been appointed governor: but made no longer stay there.



In June 1712, the queen appointed him general and commander in chief of all the land forces in Scotland, and captain of the company of foot in Edinburgh castle. But he did not long continue upon good terms with the ministry; and indeed he openly opposed their measures in parliament. He spoke against a bill which was brought in by the administration, appointing commissioners to examine the value and consideration of all the grants of crown lands made since the Revolution, by which a general resumption was intended to have been made. In 1714, when it was debated in the House of Peers whether it should be resolved that the Protestant succession was in danger under the then administration, the duke of Argyle maintained the affirmative, and also declared his disapprobation of the proceedings of the ministry relating to the peace of Utrecht.

His grace's conduct in parliament having given great offence to the ministry, he was about this time deprived of all the employments he held under the crown; and he continued to oppose the administration to the end of this reign. But when queen Anne's life was despaired of, he attended the council-chamber at Kensington, as did also the duke of Somerset, without being summoned. The members of the council were surprized at their appearance; but the duke of Shrewsbury thanked them for their readiness to give their assistance at so critical a conjuncture, and desired them to take their places; and their attendance on this occasion was considered as highly serviceable to the interests of the house of Hanover.

On the demise of the queen, the duke of Argyle was appointed one of the lords justices for the government of the kingdom till king George I. should arrive in England. He had been nominated to this office by that prince before the death of the queen. On the 27th of September, 1714, he was again constituted general and commander in chief of the forces in Scotland; and on the first of October following he was sworn a member of the new privy council. On the 5th of the same month he was appointed governor of Minorca; and on the 15th of June, 1715, made colonel of the royal regiment of horse guards in England. He was also one of the commissioners for establishing the household of the prince and princess of Wales, and was made groom of the stole to the prince.

When a rebellion was raised in Scotland in favour of the Pretender, the duke of Argyle was sent to take the command of the forces there. He was very assiduous in raising troops for his majesty's service, and in taking proper measures for suppressing the rebellion. On the 13th of November he engaged the rebel army, commanded by the earl of Mar, at Dumblain. The duke's troops did not consist of more than three thousand five hundred, while those of the earl of Mar amounted to nine thousand. Notwithstanding this inequality of numbers, the rebels were worsted, though the victory was not complete, and was indeed claimed by both sides.

Soon after the battle of Dumblain, the duke of Argyle was joined



by some dragoons from England, and by six thousand Dutch troops, under general Cadogan; and being thus reinforced, he compelled the rebels to abandon Perth, on the 30th of January, 1716; and the Pretender was soon afterwards obliged to retire to France with the utmost precipitation. The duke of Argyle now repaired to Edinburgh, where he arrived on the 27th of February, and was magnificently entertained by the magistrates of Edinburgh, in gratitude for the signal services he had rendered to that city and kingdom in the suppression of the rebellion. On the first of March he set out for England, and arrived on the 6th of that month in London, where he was very graciously received by his majesty.

On the 10th and 16th of April he spoke in the House of Peers in defence of the bill for repealing the triennial act, and rendering parliaments septennial; but soon after this his grace seems to have conceived some disgust against the court, or some dislike was taken at his conduct there, for in June following he resigned all his places. The particular grounds of his dissatisfaction, or of his being removed from his offices, are not mentioned; but we now find him in several instances voting against the ministry. In February 1717-18 he spoke against the mutiny bill, and endeavoured to shew, by several instances drawn from the history of Great Britain, that "a standing army, in the time of peace, was ever fatal, either to the prince or the nation." But on the 6th of February 1718-19 he was made lord steward of the household; and after that event we again find his lordship voting with administration, and which he generally continued to do for many years afterwards.

On the 30th of April, 1718, he was advanced to the dignity of a duke of Great Britain, by the title of Duke of Greenwich. His grace opposed, in 1722, the bill for securing the freedom of election of members to serve for the Commons in Parliament, and promoted the resolution of the House for expunging the reasons that were urged by some of the lords in their protest against the rejection of the bill. He also supported a motion made by the earl of Sunderland, for limiting the time for entering protests; and he spoke in favour of the bill for suspending the habeas corpus act for a year, on occasion of the discovery of Lacy's plot; as he did likewise, with great zeal and warmth, for the bill of pains and penalties against bishop Atterbury. In 1724 he defended the mutiny bill; and it appears that his grace had not the same fears of a standing army now, as when he was out of place a few years before.

On resigning his place of lord steward of his majesty's household, he was constituted master-general of the ordnance; and by king George II. he was appointed colonel of his majesty's own regiment of horse, and governor and captain of the town and isle of Portsmouth, and of the castle there, called South Sea Castle. He spoke against the bill for disabling pensioners from sitting in the House of Commons; and on the 1st of May, 1731, against Lord Bathurst's  
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motion for an address to the king to discharge the Hessian troops in the pay of Great Britain. In 1733 he made a long and elaborate speech against any reduction of the army; and endeavoured to prove, in direct contradiction to the sentiments he had formerly advanced, "that a standing army never had in any country the chief hand in destroying the liberties of their country," and that it could not be supposed they ever would. He also opposed the efforts that were made by some of the minority lords to prevent the influence of the crown in the election of the sixteen peers for Scotland; and on the 14th of January, 1735-6, he was constituted field-marshal of all his majesty's forces.

When the case of the city of Edinburgh, relative to the affair of Porteous, came to be agitated in parliament, in 1737, the duke of Argyle exerted himself vigorously in favour of that city; and in 1739, from whatever cause it proceeded, he repeatedly voted against administration. He spoke against the Spanish convention with great spirit, and against the motion made by the duke of Newcastle for an unlimited vote of credit. About this time he was removed from all his places, and engaged vigorously in the opposition against Sir Robert Walpole. After the removal of that minister in 1741, he was again made master-general of the ordnance, colonel of his majesty's royal regiment of horse guards, and field-marshal and commander in chief of all the forces in England; but in less than a month he resigned his employments for the last time, being probably dissatisfied with some of the political arrangements that took place after the removal of Walpole. About this time he is said to have received a letter from the Pretender, which some of his enemies are supposed to have procured to be written to him, with a view of injuring him; but he prevented any ill effects from it, by immediately communicating it to his majesty's ministers. He had been for some years afflicted with a paralytic disorder, which now began to increase; and towards the close of his life he was somewhat melancholy and reserved. He died on the 3d of September, 1743, and was interred in Westminster abbey.

CAMPBELL (ARCHIBALD) third duke of Argyle, brother to the subject of the preceding article, and who succeeded him in his Scottish titles, was born at Ham-house, in England, in June 1682, and was educated at the university of Glasgow. He afterwards applied himself to the study of the law at Utrecht; but upon his father's being created a duke, he laid aside the scheme which he had formed of appearing at the bar, and betook himself to a military life. He served under the duke of Marlborough, was colonel of the 36th regiment of foot, and governor of Dumbarton castle. But having a greater propensity to be a statesman than a soldier, he continued not long in the army; and, after he had quitted it, employed himself in the acquisition of that knowledge, and those qualifications, which



would enable him to make a figure in the political world. In 1705 he was constituted treasurer of Scotland, and made a considerable figure in parliament, though he was not more than twenty-three years of age. In 1706 he was appointed one of the commissioners for treating of the Union; and the same year was created lord Ormsay, Dunoon, and Arros, viscount and earl of Ila, or Ilay. In 1708 he was made an extraordinary lord of session; and when the Union was effected, he was chosen one of the sixteen Peers for Scotland, in the first parliament of Great Britain, and was constantly elected to every future parliament till his death, except the fourth. In 1710 he was made justice-general of Scotland, and the following year was called to the privy-council. Upon the accession of king George I. he was nominated lord register of Scotland; and though he had long given up all command in the army, yet, when the rebellion broke out in 1715, he again betook himself to arms, in defence of the house of Hanover. By his prudent conduct in the West Highlands, he prevented general Gordon, at the head of three thousand men, from penetrating into the country, and raising levies. He afterwards joined his brother at Stirling, and was wounded in the battle of Dunblain.

In 1725 he was appointed keeper of the privy seal, and from this time he was entrusted with the management of Scottish affairs. In 1734, upon his resigning the privy seal, he was made keeper of the great seal, which office he enjoyed till his death. Upon the decease of his brother, he became duke of Argyle, hereditary justice-general, lieutenant, sheriff, and commissary of Argyleshire and the Western Isles, hereditary great master of the household, hereditary keeper of Dunstaffnage, Carrick, and several other castles. He was also chancellor of the university of Aberdeen, and laboured to promote the interest of that, as well as of the other universities of Scotland. He particularly encouraged the school of physic at Edinburgh, which has now acquired so high a reputation.

He was a man of great natural and acquired endowments, well versed in the laws of his country, eminent for his skill in human nature, and possessed of very considerable parliamentary abilities. His speeches often occur in the seven volumes of the history and proceedings of the House of Lords, published by Timberland.

As he had the chief management of Scotch affairs, he was extremely attentive to promote the trade and manufactures of Scotland, and to forward improvements for the good of his country. It was by his advice that, after the rebellion in 1745, the Highlanders were employed in the royal army. He had great talents for conversation, and had collected one of the most valuable private libraries in Great Britain. He built himself a very magnificent seat at Inverary. The faculties of his mind continued sound and vigorous till his death, which happened suddenly on the 15th of April, 1761, in the 79th year of his age.

CAMPION

CAMPIAN (EDMUND), a very ingenious and learned Englishman, was born at London in 1540, and educated in school-learning at Christ's hospital. Being a boy of great parts, he was pitched upon, while he was at school, to make an oration before queen Mary at her accession to the crown; and from thence elected scholar of St. John's college in Oxford by Thomas White, the founder of it, in 1553. He took his degrees of B. and M. A. regularly, and afterwards went into orders. In 1566, when queen Elizabeth was entertained at Oxford, he made an oration before her, and also kept an act in St. Mary's church, with very great applause from that learned queen. In 1568, he went into Ireland, where he wrote a history of that country in two books; but being then discovered to have embraced the Popish religion, and to labour for proselytes, he was seized and detained for some time. He escaped soon after into England; but in 1571, transported himself into the Low-countries, and settled himself in the English college of Jesuits at Doway, where he openly renounced the protestant religion, and had the degree of B. D. conferred upon him. From thence he went to Rome, where he was admitted into the society of Jesuits in 1573; and afterwards sent by the general of his order into Germany. He lived for some time in Brune, and then at Vienna; where he composed a tragedy, called "*Nectar and Ambrosia*," which was acted before the emperor with great applause. Soon after he settled at Prague in Bohemia, and taught rhetoric and philosophy for about six years in a college of Jesuits, which had been newly erected there. At length being called to Rome, he was sent by the command of pope Gregory XIII. into England, where he arrived in June 1580. Here he performed all the offices of a good provincial, and was diligent in propagating his religion by all the arts of conversation and writing. He seems to have challenged the English clergy to a disputation by a piece entitled, "*Rationes decem oblatis certaminis in causa fidei, redditæ Academicis Angliæ*," which was printed at a private press in 1581; and many copies of which, as Wood tells us, were dispersed that year in St. Mary's church at Oxford, during the time of an act. In short, Campian, though nobody knew where he was, was yet so active, as to fall under the cognizance of Walsingham secretary of state; and Walsingham employed a priest-catcher, who was as useful a member of society in those days as a thief-catcher is now, to find him out. He was at last discovered in disguise at the house of a private gentleman in Berks, from whence he was conveyed in great procession to the Tower of London, with a paper fastened to his hat, on which was written "*Edmund Campian, a most pernicious Jesuit*." Afterwards, having been found guilty of high treason, in adhering to the bishop of Rome the queen's enemy, and in coming to England to disturb the peace and quiet of the realm, he was hanged and quartered, with other Romish priests, at Tyburn in December 1, 1581.



All parties allow him to have been a most extraordinary man : of admirable parts, an elegant orator, a subtle philosopher and skilful disputant, an exact preacher both in Latin and English, and withal a good-natured and well-behaved man : so that we are ready to lament his having been a papist, and suffering so hard a fate. Besides the books already mentioned, he wrote, 1. *Chronologia Universalis* : a very learned work. 2. Nine Articles directed to the Lords of the Privy Council, in 1581. 3. Various Conferences concerning Religion, had with Protestant Divines in the Tower of London, in 1581. 4. *Narratio de Divortio Henrici VIII. Regis ab Uxore Catharina, &c.* The manuscript of his History of Ireland was found in the Cotton library, and published at Dublin by Sir James Ware in 1633.

CANITZ (the Baron of), a German poet and statesman, was of an ancient and illustrious family in Brandenburg, and born at Berlin in 1564, five months after his father's death. After his early studies, he travelled to France, Italy, Holland, and England; and, upon his return to his country, was charged with important negotiations by Frederic II. Frederic III. employed him also. Canitz united the statesman with the poet; and was conversant in many languages, dead as well as living. His German poems were published for the tenth time, 1750, in 8vo. He is said to have taken Horace for his model, and to have written purely and delicately. But he did not content himself with barely cultivating the fine arts in himself; he gave all the encouragement he could to them in others. He died at Berlin, in 1699, privy counsellor of state, aged forty-five.

CANTACUZENUS (JOHANNES), a celebrated Byzantine historian, was born at Constantinople of a very ancient and noble family; his father being governor of Peloponnesus, and his mother a near relation of the emperor's. He was bred to letters and to arms, and afterwards admitted to the highest offices of state; where he acquitted himself in such a manner, as to gain the favour of both court and city. He was made first lord of the bedchamber to the emperor Andronicus, but lost his favour about 1320, by addicting himself too much to the interest of his grandson Andronicus. However, when the grandson seized the empire, as he did in 1328, he loaded Cantacuzenus with wealth and honours; made him generalissimo of his forces; did nothing without consulting him; and would fain have joined him with himself in the government, which Cantacuzenus refused. In 1341, Andronicus died, and left to Cantacuzenus the care of the empire, till his son John Paleologus, who was then but nine years of age, should be fit to take it upon himself: which trust he discharged very diligently and faithfully. But the empress dowager, the patriarch of Constantinople, and some of the nobles,

nobles, soon growing jealous and envious of Cantacuzenus, formed a party against him, and declared him a traitor: upon which a great portion of the nobility and army besought him to take the empire upon himself, and accordingly he was crowned at Hadrianopolis in May 1342. A civil war raged for five years, and Cantacuzenus was conqueror, who however came to pretty reasonable terms of peace with John Paleologus; viz. that himself should be crowned, and that John should be a partner with him in the empire, though not upon an equal footing, till he should arrive at years sufficient. He gave him also his daughter Helen, to whom he had formerly been engaged, for a wife; and the nuptials were celebrated in May, 1347. But suspicions and enmities soon arising between the new emperors, the war broke out again, and lasted, till John took Constantinople in 1355. A few days after the city was taken, Cantacuzenus, unwilling to continue a civil war any longer, abdicated his share of the empire, and retired to a monastery, where he took the habit of a monk, with the new name of Joasaphus, and spent the remainder of his life in reading and writing. His wife retired also at the same time to a nunnery, where she changed her own name Irene for the new one of Eugene.

How long he lived in this retirement, and when he died, is not very certain; but it is agreed by all, that he lived a very long time in it, and supposed by some, that he did not die till 1411, when he was 100 years of age, or upwards. Here he wrote a "History of his own times" in four books, or rather of the times in which he was engaged in worldly affairs; since the period it includes is only from 1320 to 1355. He was a very proper person to relate the transactions within this period, because he was not only an eye-witness of all that was done, but himself the orderer and doer of a great part: upon which account Vossius has not scrupled to prefer him to all the Byzantine historians. A Latin translation of this history from the Greek manuscript in the duke of Bavaria's library, was published by Pontanus at Ingolstadt in 1603: and afterwards at Paris, 1645, a splendid edition in three volumes folio of the Greek from the MS. of M. Legviere, chancellor of France, with Pontanus's Latin version, and the notes of him and Greffer.

Besides this history he wrote also some theological works, particularly an apology for the Christian religion against that of Mahomet, in four books: this he did at the request of a monk and friend of his, who, it seems, had been solicited by a mussulman of Persia to desert Christianity, and embrace Mahometanism: where he does not content himself with replying to the particular objection of the mussulmen to Christianity, but writes a general defence of it against the Alcoran. He calls himself Christodulus as a writer.



CANTEMIR (DEMETRIUS), of an illustrious family in Tarry, was born in 1673. His father, who was governor of the three Cantons of Moldavia, became prince of this province in 1664. Demetrius, being sent early to Constantinople, flattered himself with the prospect of succeeding him; but was supplanted by a rival at the Porte. Being sent in 1710, by the Ottoman minister, to defend Moldavia against the Czar Peter, he delivered it up to the said Peter: and, following his new master through his conquests, indemnified himself for all he had lost; for he obtained the title of prince of the empire, with full power and authority over the Moldavians, who quitted their country to attach themselves to his fortunes. He died, 1723, in his territories of the Ukraine, much lamented. He was an author, and of some considerable works. 1. An History of the Rise and Fall of the Ottoman Empire, in Latin. 2. The System of the Mahometan Religion. This work was written in the Russian language, at the command of the Czar Peter, to whom it is dedicated. 3. The Present State of Moldavia, in Latin.

CANTEMIR (ANTIOCHUS), son of the above, born in 1710. The most skilled at Petersburg in mathematics, physics, history, morality, and polite literature, were employed to continue those lectures, which his father had begun to give him. The academy of Petersburg opened their gates to him, and the ministry initiated him into affairs of state. Successively ambassador to London and Paris, he was equally admired as a minister and man of letters. On his return to Russia, he conducted himself with most consummate wisdom and prudence, during the different revolutions which agitated that country. This accomplished person died in 1744, aged 54. The Russians before him had nothing but some barbarous songs: he was the first, who introduced any civilized poetry among them. Besides a translation of Anacreon and the Epistles of Horace, he gave them his own Satires, Odes, and Fables. He made several foreign works known to them; as, 1. The Plurality of Worlds. 2. The Persian Letters. 3. The Dialogues of Algarotti upon Light, &c.

CANTERUS (WILLIAM), an eminent linguist and philologer, was born at Utrecht of an ancient and reputable family in 1542; and educated in the belles lettres under the inspection of his parents, till he was 12 years of age. Then he was sent to Cornelius Valerius at Louvain, with whom he continued four years; and gave surprising proofs of his progress in Greek and Latin literature, by writing letters in those languages, by translations, and by drawing up some dramatic pieces. Having a strong propensity to Greek authors, he removed in 1559 from Louvain to Paris, for the sake of learning the language more perfectly from John Auratas. Under this professor he studied till 1562, and then was obliged to leave France

France on account of the civil wars there. He travelled next into Germany and Italy, and visited the several universities of those countries; Bononia particularly, where he became known to the famous Carolus Sigonius, to whom he afterwards dedicated his eight books "*Novarum Lectionum*." Venice he had a great desire to see, not only for the beauty and magnificence of the place, but for the opportunity he should have of purchasing manuscripts; which the Greeks brought in great abundance from their own country, and there exposed to sale: and from Venice he purposed to go to Rome. But, not being able to bear the heat of those regions, he dropt the pursuit of his journey any farther, and returned through Germany to Louvain, where in about eight years time he studied himself to death; for he died there of a lingering consumption in 1575, when he was only in his 33d year. Thuanus says, that he deserved to be reckoned among the most learned men of his age; and that he would certainly have done great things, if he had not died so very immaturally. His writings are purely philological and critical: as, "*Novarum Lectionum libri octo*"—"Syntagma de ratione emendandi Græcos Autores"—"*Notæ, Scholia, Emendationes, & Explicationes in Euripidem, Sophoclem, Æschylum, Ciceronem, Propertium, Ausonium, Arnobium, &c.*" besides a book of various readings in several manuscripts of the septuagint, and a great many translations of Greek authors. He understood six languages besides that of his native country: viz. the Latin, Greek, Hebrew, French, Italian, and German.

It may justly seem a matter of wonder, how so short a liver could go through so many laborious tasks; and no less matter of curiosity to know, how he contrived to do it. Melchior Adam has given us some account of this: and according to him, Canterus was, in the first place, very temperate and abstemious in point of diet; that is, he eat for the sake of living, and did not live, as the generality of mankind do, for the sake of eating. He always began his studies at seven in the morning, and not sooner, because early rising did not agree with him; and pursued them very intensely, till half past eleven. Then he walked out for an hour before dinner; and, after he had dined, walked for another hour. Then, retiring to his study, he slept an hour upon a couch, and, after that resumed his studies, which he continued till almost sun-set in winter, and seven in summer. Then he took another hour's walk; and after returning again to his studies, continued them till midnight without interruption, for he never ate any supper, and had no wife to disturb him. These last hours of the day were not however devoted by him to severe study, but to writing letters to his friends, or any other business that required less labour and attention. One would be ready to conclude upon a first reflection, that this was not sufficient to do what Canterus did: but men,



who have not experienced it, do not easily conceive, what a vast deal of reading and writing, assiduity and constancy will run through. Canterus was both assiduous and constant; and his studies were conducted with as much form and method, as if he himself had been a machine. He had not only his particular hours for studying, as we have seen, but he divided those hours by an hour-glass, some of which he set apart for reading, others for writing; and, as he tells us himself in a preface to his Latin translation of Stobæus, he never varied from his established method on any account whatever.

We must not forget to observe, that, as short a time as he lived, he collected a most excellent and curious library; not only full of the best authors in all the languages he understood, but abounding also with Greek manuscripts, which he had purchased in his travels, and which, if death had spared him, he intended to have published with Latin versions and notes. He could have said with Antoninus, that “nothing was dearer to him than his books:” his inordinate love of which exposed him to a most severe trial, when a sudden inundation of Louvain greatly damaged, and had like to have destroyed his whole library. This happened in the winter of 1573, and was such an affliction to him, that, as Melchior Adam says, it would certainly have killed him, if his friends had not plied him with proper topics of consolation, and assisted him in drying his books and manuscripts.

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CANTON (JOHN), an ingenious natural philosopher, was born at Stroud, in Gloucestershire, July 31, 1718, old style; and was placed, when young, under the care of a Mr. Davis, of the same place, a very able mathematician, with whom, before he attained the age of 9 years, he had gone through both vulgar and decimal arithmetic. He then proceeded to the mathematics, and particularly to algebra and astronomy, wherein he had made a considerable progress, when his father took him from school, and put him to learn his own business, which was that of a broad-cloth weaver. This circumstance was not able to damp his zeal for the acquisition of knowledge. All his leisure time was devoted to the assiduous cultivation of astronomical science; and, by the help of the Caroline tables, annexed to “Wing’s Astronomy,” he computed eclipses of the moon and other phenomena. His acquaintance with that science he applied, likewise, to the constructing of several kinds of dials. But the studies of our young philosopher being frequently pursued to very late hours, his father, fearing that they would injure his health, forbade him the use of a candle in his chamber, any longer than for the purpose of going to bed, and would himself often see that his injunction was obeyed. The son’s thirst of knowledge was,



was, however, so great, that it made him attempt to evade the prohibition, and to find means of secreting his light till the family had retired to rest, when he rose to prosecute undisturbed his favourite pursuits. It was during this prohibition, and at these hours, that he computed, and cut upon stone, with no better an instrument than a common knife, the lines of a large upright sun-dial, on which, besides the hour of the day, were shewn the rising of the sun, his place in the ecliptic, and some other particulars. When this was finished, and made known to his father, he permitted it to be placed against the front of his house, where it excited the admiration of several gentlemen in the neighbourhood, and introduced young Mr. Canton to their acquaintance, which was followed by the offer of the use of their libraries. In the library of one of these gentlemen, he found Martin's "Philosophical Grammar," which was the first book that gave him a taste for natural philosophy. In the possession of another gentleman, a few miles from Stroud, he first saw a pair of globes; an object that afforded him uncommon pleasure, from the great ease with which he could solve those problems he had hitherto been accustomed to compute. The dial was beautified a few years ago, at the expence of the gentlemen at Stroud, several of whom had been his school-fellows, and who continued still to regard it as a very distinguished performance.

Among other persons with whom he became acquainted in early life, was the late reverend and ingenious Doctor Henry Miles of Tooting, a learned and respectable member of the Royal Society, and of approved eminence in natural knowledge. This gentleman, perceiving that Mr. Canton possessed abilities too promising to be confined within the narrow limits of a country town, prevailed on his father to permit him to come to London. Accordingly, he arrived at the metropolis March 4, 1737, and resided with Dr. Miles, at Tooting, till the 6th of May following; when he articulated himself, for the term of five years, as a clerk to Mr. Samuel Watkins, master of the academy in Spital-square.

In this situation, his ingenuity, diligence, and good conduct, were so well displayed, that, on the expiration of his clerkship, in the month of May, 1742, he was taken into partnership with Mr. Watkins for three years; which gentleman he afterwards succeeded in Spital-square, and there continued during his whole life.

On December 25, 1744, he married Penelope, the eldest daughter of Mr. Thomas Colbrooke, and niece to James Colbrooke, Esq. banker in London.

Towards the end of the year 1745, electricity, which seems early to have engaged Mr. Canton's notice, received a very capital improvement by the discovery of the famous Leyden phial. This event turned the thoughts of most of the philosophers of Europe to that



branch of natural philosophy ; and our author, who was one of the first to repeat and to pursue the experiment, found his assiduity and attention rewarded by many capital discoveries. Towards the end of 1749, he was concerned with his friend, the late ingenious Benjamin Robins, Esq. in making experiments in order to determine to what height rockets may be made to ascend, and at what distance their light may be seen. On January 17, 1750, was read at the Royal Society, Mr. Canton's "Method of making Artificial Magnets, without the Use of, and yet far superior to, any natural ones." This paper procured him, March 22, 1750, the honour of being elected a member of the society ; and, on the St. Andrew's day following, the farther honour of receiving the most distinguished testimony of their approbation, in the present of their gold medal. On April 21, in the same year, he was complimented with the degree of M. A. by the university of Aberdeen ; and on November 30, 1751, was chosen one of the council of the Royal Society.

In 1752, when the act passed for changing the style, Mr. Canton gave to the earl of Macclesfield several memorial canons for finding Leap Year, the Dominical Letter, the Epact, &c. This he did with the view of having them inserted in the Common Prayer book ; but he happened to be too late in his communication, the form in which they now stand having been previously settled.

On July 20, 1752, our philosopher was so fortunate as to be the first person in England, who, by attracting the electric fire from the clouds during a thunder-storm, verified Dr. Franklin's hypothesis of the similarity of lightning and electricity. Dec. 6, 1753, his paper entitled "Electrical Experiments, with an Attempt to account for their several Phenomena," was read at the Royal Society. In the same paper Mr. Canton mentioned his having discovered, by a great number of experiments, that some clouds were in a positive, and some in a negative state of electricity. Dr. Franklin, much about the same time, made the like discovery in America. This circumstance, together with our author's constant defence of the doctor's hypothesis, induced that excellent philosopher, immediately on his arrival in England, to pay Mr. Canton a visit, and gave rise to a friendship which ever after continued without interruption or diminution. On November 14, 1754, was read at the Royal Society, "A Letter to the Right Honourable the Earl of Macclesfield, concerning some new Electrical Experiments." On St. Andrew's day, 1754, he was a second time elected one of the council for the Royal Society for the year ensuing. In the "Lady's Diary for 1756," our author answered the prize question that had been proposed in the preceding year. The question was, "How can what we call the shooting of stars be best accounted for ; what is the substance of this phænomenon ; and in what state of the atmosphere doth it most frequently shew itself?" The solution, though anonymous, was so satisfactory to his friend, Mr. Thomas Simpson, who then conducted

ducted the work, that he sent Mr. Canton the prize, accompanied with a note, in which he said he was sure that he was not mistaken in the author of it, as no one besides, that he knew of, could have answered the question.

Our philosopher's next communication to the public was a letter in the "Gentleman's Magazine for September 1759, on the electrical properties of the tourmalin, in which the laws of that wonderful stone are laid down in a very concise and elegant manner. On December 13, in the same year, was read at the Royal Society, "An Attempt to account for the regular diurnal Variation of the Horizontal Magnetic Needle; and also for it's irregular Variation at the Time of an Aurora Borealis." A complete year's observations of the diurnal variations of the needle are annexed to the paper. On Nov. 5, 1761, our author communicated to the Royal Society an account of the transit of Venus, June 6, 1761, observed in Spital-square. Mr. Canton's next communication to the Society was a letter addressed to Dr. Benjamin Franklin, and read Feb. 4, 1762, containing some remarks on Mr. Delaval's electrical experiments. On Dec. 16, in the same year, another curious addition was made by him to philosophical knowledge, in a paper entitled "Experiments to prove that Water is not incompressible." These experiments are a complete refutation of the famous Florentine experiment, which so many philosophers have mentioned as a proof of the incompressibility of water. On St. Andrew's day, 1763, our author was the third time elected one of the council of the Royal Society; and on Nov. 1, in the following year, were read, before that learned body, his farther "Experiments and Observations on the Compressibility of Water, and some other Fluids." The establishment of this fact, in opposition to the received opinion, formed on the hasty decision of the Florentine academy, was thought to be deserving of the Society's gold medal. It was accordingly moved for in the council of 1764; and after several invidious delays, which terminated much to the honour of Mr. Canton, it was presented to him Nov. 30, 1765.

The next communication of our ingenious author to the Royal Society, which we shall take notice of in this place, was on Dec. 22, 1768, being "An easy Method of making a Phosphorus that will imbibe and emit Light like the Bolognian Stone; with Experiments and Observations." When he first shewed to Dr. Franklin the instantaneous light acquired by some of this phosphorus from the near discharge of an electrified bottle, the doctor immediately exclaimed, "And God said, let there be light, and there was light."

The dean and chapter of St. Paul's having, in a letter to the president, dated March 6, 1769, requested the opinion of the Royal Society relative to the best and most effectual method of fixing electrical conductors to preserve that cathedral from damage by lightning, Mr. Canton was one of the committee appointed to take  
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the letter into consideration, and to report their opinion upon it. The gentlemen joined with him in this business were, Dr. Watson, Dr. Franklin, Mr. Delaval, and Mr. Wilson. Their report was made on the 8th of June following; and the mode recommended by them has been carried into execution. This will probably contribute, in the most effectual manner, to preserve the noble fabric of St. Paul's from being injured by lightning. The last paper of our author's, which was read before the Royal Society, was on December 21, 1769, and contained "Experiments to prove that the Luminousness of the Sea arises from the Putrefaction of it's Animal Substances." In the account now given of his communications to the public, we have chiefly confined ourselves to such as were the most important, and which threw new and distinguished light on various objects in the philosophical world. Besides these, he wrote a number of papers, both in earlier and later life, which appeared in several different periodical publications. We may add, that he was very particular with regard to the neatness and elegance of his apparatus; and that his address in conducting his experiments was remarkably conspicuous.

The close and sedentary life of Mr. Canton, arising from an unremitted attention to the duties of his profession, and to the prosecution of his philosophical inquiries and experiments, probably contributed to shorten his days. The disorder into which he fell, and which carried him off, was a dropsy. It was supposed, by his friend Dr. Milner, to be a dropsy in the thorax. His death was on March 22, 1772, in the 54th year of his age, to the great regret of his family, and of his literary and other acquaintance. Nor was his decease a small loss to the interests of knowledge; since, from the time of life in which he died, and his happy and successful genius in philosophical pursuits, he might have been expected to have enriched the world with new discoveries.

Mr. Canton was a man of very amiable character and manners. In conversation he was calm, mild, and rather sparing than redundant: what he did say was remarkably sensible and judicious. He had much pleasure in attending the meetings of the Royal Society, and some voluntary private societies of learned and intelligent persons, to which he belonged. By his wife, who survived him, he left several children. His eldest son, Mr. William Canton, succeeded him in the academy at Spital-square, which he carried on with great reputation; and he also pursued with advantage the same philosophical studies to which his ingenious and worthy father was so eminently devoted.

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CAPEL (ARTHUR), created Baron Capel of Hadham, in 1641, was the son of Sir Henry Capel, knight, and Theodosia, sister to Edward Lord Montagu, of Boughton, and to Henry Earl of Manchester. At his first appearance into the world, he became very



eminent for his piety, hospitality to his neighbours, and great charity to the poor; which so endeared him to the people, that he was chosen one of the knights for Hertfordshire, in the parliament which met at Westminster, April 13, 1640. The 16th of that month, he delivered a petition from the freeholders of the county of Hertford, complaining of ship-money, projects, monopolies, star-chamber, high-commission courts, &c. being the first of that kind which was presented to the House: from whence it may be inferred, that he was a true lover of his country, and an enemy to oppression of all sorts. This parliament being soon after abruptly dissolved, Mr. Capel was unanimously chosen again one of the knights for the county of Hertford, in the Long Parliament, which began November 3, 1640. When the city of London promised to advance an hundred thousand pounds, for the payment of the English and Scotch armies, and wanted security for that sum, till an act was passed for the raising of it, he stood up in the House, and offered his security for one thousand pounds, and above a hundred more of the House did the like. He was one of those who voted for the earl of Strafford's attainder, April 21, 1641; of which he very much repented afterwards. Hitherto he had acted against the court; but now he began to alter his inclinations, and to act in favour of it: either because he was gained by the king, or could not come into all the violent measures which the House of Commons were running into. In consequence of this change, he was, on the 6th of August, 1641, advanced to the dignity of a baron of this realm, by the title of Lord Capel of Hadham. On the 15th of June, 1642, he subscribed at York, among several other lords, a declaration, wherein they testified they were fully persuaded that his majesty had no intention to make war upon his parliament. Two days after, he entered into an engagement to raise a hundred horse for his majesty's use. In 1643 the king sent him to Shrewsbury, with a commission of lieutenant-general of Shropshire, Cheshire, and North Wales; and his lordship quickly brought those parts into an association, and raised a body of horse and foot, which gave Sir William Brereton great trouble at Nantwich. The same year he was named one of the counsellors to the prince of Wales; being designed to attend his person, with a regiment of horse, and one of foot, which the Lord Capel was to raise upon his own credit and interest, and to have the command of. In 1644-5 he was one of the commissioners for the king at the treaty of Uxbridge. The summer following he was employed in the king's and prince's service in the west of England, chiefly at Bristol and Exeter, and about the siege of Taunton. He prevented a design that was formed of seizing the prince; and was very instrumental in preserving and securing his person in Pendennis-castle, and afterwards in Scilly Island; where he waited upon his highness on the 11th of April, 1646, and the 16th and 17th of that month sailed along with him



to Jersey. From thence he was sent, with Lord Colepeper, to Paris, to dissuade the queen from sending for her son, the prince of Wales, out of Jersey: and so bent was he against that prince's going to France, that he offered to take a journey himself to Newcastle (where King Charles then was in the hands of the Scots), to receive the king's positive commands about that affair; but notwithstanding the very material reasons he gave against his highness's going to France, the queen's and lord Digby's arguments prevailed. After the prince's departure to France, lord Capel remained in Jersey, to expect the king's pleasure, and to wait for an opportunity of appearing again in his majesty's service. In the mean time the House of Commons voted that his estate should be sold to raise money for Ireland. In the year 1647 he left Jersey, and made a journey to Paris to the prince, that he might receive his highness's approbation of his going for England; which having obtained, he came to Zealand, his friends having advised him to be in those parts before they endeavoured to procure a pass for him, which they easily did as soon as he came thither. Upon this he crossed over into England, and having made his composition with the usurping powers, retired to his manor of Hadham, in Hertfordshire, where he was exceedingly beloved, and hated no where. Some time after, he took an opportunity to wait upon the king at Hampton Court; and gave him a particular account of all that had passed at Jersey before the prince's removal from thence, and of the reasons which induced those of the council to remain still there, and of many other particulars, of which his majesty had never before been thoroughly informed. The king imparted to him all his hopes and all his fears, and what great overtures the Scots had made to him; that he did really believe it could not be long before there would be a war between the two nations, in which the Scots promised themselves an universal concurrence from all the Presbyterians in England; and, that, in such a conjuncture, he wished his own party would put themselves in arms, without which he could not expect great benefit by the success of the other; and therefore desired lord Capel to watch such a conjuncture, and draw his friends together, which he promised to do effectually. Accordingly that lord was, from the first, made privy to the Scots designs of entering England with a powerful army, in order to set the king at liberty, and restore him to his throne; being entirely trusted by those who would not trust any of the Presbyterians, nor communicate their purposes to them.

When he thought the project was in good forwardness, he wrote, in the beginning of May, 1648, to Sir Edward Hyde, to send for the prince of Wales to Jersey, that he might be in a readiness to pass over to England. At the same time he was very active in Hertfordshire, in raising forces for the king's service, with which he joined the earl of Norwich, and Sir Charles Lucas, in Essex. Those brave gentlemen having gathered together a body of about  
four

four thousand men, went and shut themselves up with them in Colchester, where they endured a long and close siege from the 12th of June to the 28th of August; during which the lord Capel was one of the most resolute and indefatigable in the defence of that place. Upon the surrender of it, he was forced to yield himself to the mercy of the lord general, and afterwards was assured of quarter. Upon this he was remitted to the parliament, for farther public justice and mercy, to be used as they should see cause. But not behaving with so much condescension as was expected from a man in his circumstances, he was, on that account chiefly, sacrificed to his enemies passion and revenge. From Colchester he was sent prisoner to Windsor castle, where whilst he remained (on the 25th of September, 1648), an act of attainder was ordered by the House of Commons to be brought in against him. Hearing of it, he sent and informed the House, that quarter was given him by the general, who had written to the House to that purpose. Hereupon the lord Fairfax being called upon by the Commons to explain his letter of the 29th of August to them, as to that point, answered, that it did not extend to any other but the military power; and that they were, notwithstanding, liable to trial and judgment by the civil power. The 10th of November following, the House voted that he and some others should be banished out of the kingdom; but that punishment not being thought severe enough, he was removed to the Tower of London; and on the 1st of February, 1648-9, it was voted, that he, the lord Goring, and some others, should be the next persons to be proceeded against for justice. That same evening he escaped out of the Tower; but strict search being made after him, and a hundred pounds reward offered for retaking him, he was discovered and apprehended, two days after, at Lambeth, and committed again to the Tower. The 10th day of that month he was brought before a high court of justice in Westminster-hall, to be tried for treason and other high crimes; and though he strenuously insisted that he was a prisoner to the lord general, that he had conditions given him, and was to have fair quarter for his life, so that if all the magistrates in Christendom were combined together, they could not call him in question, yet his plea was over-ruled. The 13th he was brought again before the court, when the council moved, that he should be hanged, drawn, and quartered; however, on the 6th of March being brought a fifth time before the court, he was condemned only to be beheaded. After his condemnation his lady petitioned the parliament, which occasioned a long debate, but at length it was voted that he should not be reprieved. Accordingly, on the 9th of March, the day appointed for his execution, he was carried from St. James's in a sedan, with a guard, to Sir Thomas Cotton's house, at Westminster, where he continued about two hours, which he spent mostly in religious conference with Dr. Morley, who attended him; then being brought to the scaffold erected before Westminster-hall, he



made a speech to the people; after which, submitting to the block, as duke Hamilton and the earl of Holland had done immediately before, he suffered death with great resolution. His body being carried to Little-Hadham, in Hertfordshire, where he had a seat and estate, was buried in the chancel of that church, and a black marble was soon after laid over his grave, with an inscription.

He married Elizabeth, daughter and heir of Sir Charles Moryson, knight, of Caishiobury in Watford, Hertfordshire, by whom he had four sons; Arthur; Henry, created baron of Tewkesbury in 1692, and who died lord lieutenant of Ireland in 1696; Edward; and Charles; and four daughters.

His character is thus given by the earl of Clarendon. He was a man in whom the malice of his enemies could discover but very few faults, and whom his friends could not wish better accomplished; whom Cromwell's own character well described, and who indeed could never have been contented to have lived under that government. His memory all men loved and revered, though few followed his example. He had always lived in a state of great plenty and general estimation, having a very noble fortune of his own by descent, and a fair addition to it by his marriage with an excellent wife, a lady of very worthy extraction, of great virtue and beauty, by whom he had a numerous issue of both sexes, in which he took great joy and comfort: so that no man was more happy in his domestic affairs; and he was so much the more happy, in that he thought himself most blessed in them. And yet the king's honour was no sooner violated, and his just power invaded, than he threw all those blessings behind him; and having no other obligations to the crown than those which his own honour and conscience suggested to him, he frankly engaged his person and his fortune from the beginning of the troubles, in all actions and enterprizes of the greatest hazard and danger; and continued to the end, without ever making one false step. In a word, he was a man, that whoever shall, after him, deserve best of the English, he can never think himself undervalued, when he shall hear, that his courage, virtue, and fidelity, are laid in the ballance with, and compared to, that of the lord Capel.

CAPEL (ARTHUR), eldest son of Arthur Lord Capel before-mentioned, succeeded his father in his honour; and, after the restoration of King Charles II. on account both of his father's loyalty and sufferings, and his own personal merit, was advanced to the dignity of Viscount Maldon, and earl of Essex, April 20, 1661, with remainder of the same honour, for want of issue male, to Henry Capel, Esq. his brother, and heirs male of his body; and for want of such issue male, to Edward Capel, Esq. his younger brother. He was also made custos rotulorum, and lord lieutenant of the county of Hertford; and, some time after, of the county of Wilts, during the

the minority of the duke of Somerset. In his younger years his education was neglected, by reason of the civil wars; but when he came to man's estate, he learned the Latin tongue, and made a great progress in mathematics, and in all the other parts of learning. He knew our law and constitution well, and was a very thoughtful man. As he appeared early against the court, King Charles, imputing it to his resentments, resolved to make use of him; and accordingly, in 1670, sent him ambassador to Denmark, where his behaviour in the affair of the flag gained him great reputation. At his return, in 1672, he was sworn of the privy council, and made lord lieutenant of Ireland. How he came to be raised to this post he could never understand, for he had not pretended to it, and he was a violent enemy to popery; not so much from any fixed principle in religion, in which he was too loose, as because he looked on it as an invasion made on the freedom of human nature. He began his journey towards Ireland July 22, with a very noble equipage; and arriving at Dublin, had, on August 5, the sword of state delivered to him. In his government of that kingdom he exceeded all that had gone before him, and was a pattern to all that should come after. He studied to understand well the constitution and interest of the nation. He read over all their council-books, and made large abstracts out of them, to guide him, so as to advance every thing that had been at any time set on foot for the good of the kingdom. He made several volumes of tables of the state, and persons that were in every county and town, and got true characters of all that were capable to serve the public; and he preferred men always upon merit; but notwithstanding these noble qualifications, and his great services, he was recalled in 1677, for complaining that payments were not regularly made in Ireland, and refusing to pass the accounts of the earl of Ranelagh, who had the management of the revenue in that kingdom. Upon his return to England he became one of the leading men in the House of Lords, and one of those that declared against the earl of Danby. That lord being soon after displaced, the earl of Essex was admitted into the new privy council, which was formed upon Danby's disgrace, and was one of those four leading members of it who had the direction of affairs. The treasury likewise being put in commission, he was appointed first and chief commissioner of it on the 21st of April, 1679. He resigned that office the 19th of November following, but continued, however, still of the privy council. When the exclusion of the duke of York was debated in the House of Lords, the earl of Essex appeared against it; and he and the earl of Halifax proposed such limitations of the duke's authority, when the crown should devolve on him, as would disable him from doing any harm in church or state. He was also thus far subservient to the court, as to be for the dissolution, rather than the prorogation of the parliament, in July 1679; and was one of the chief persons that occasioned the



duke of Monmouth's and the earl of Shaftesbury's disgrace. But seeing what violent measures were going on, and particularly being named as an accomplice in the meal-tub-plot, he resigned his place, and turned against the court. Accordingly, when the bill of exclusion was brought a second time into the house of lords, he argued vehemently for it, and made an extraordinary proposal for securing the expedients offered in the room of that bill. In February 1680-1, attended by fifteen peers, he presented to the king a petition, subscribed by himself and them, wherein they requested that the parliament might not sit at Oxford, but at Westminster. Also he had an interview with the earl of Shaftesbury, before he set out for Holland; and generally conversed with him, and the duke of Monmouth, lord Russel, Algernoon Sidney, and other persons that were thought disaffected; all which steps rendered him so obnoxious to the court, that he was struck out of the list of the privy counsellors. In June 1683, being accused by the lord Howard of Epswick of being concerned in the Rye-house conspiracy, called otherwise the Fanatic or Protestant plot, he was committed to the Tower. On the 13th of July following, he was found in a closet in his lodgings with his throat miserably cut. The coroner's jury brought in their verdict, the next day, that he had voluntarily and feloniously killed and murdered himself; but it was then, and hath since been thought, that he was murdered by Paul Bomeney, a French servant who attended him. His body was carried into Hertfordshire, and interred in a vault belonging to the family, in the parish of Watford.

As to his character, he was a person of an agreeable stature, slender in body, adorned with a comely countenance, mixed with gravity and sweetness, and was easy of access. His mind was sedate, but his discourses were very free and pleasant, and his demeanour very civil; his promises were real and sincere, his reprimands smart and ingenious, having a quick apprehension, good elocution, sound judgment, great courage, and resolution unalterable. He was always wary and circumspect in council, where he endeavoured to obstruct all arbitrary power, and the increase of the popish interest, having a particular regard for the established religion of his country; though others affirm that he was too loose in point of religion, and that he had an odd set of some strange principles. With regard to his political notions, he thought the obligation between prince and subject was so equally mutual, that upon a breach on the one side the other was free. He was very temperate in his diet, strict in his justice, tender of his honour, and constant to his friend. He delighted much in his library, which enabled him to speak on all occasions with great applause; and would spend his vacant hours in viewing of records, and learning the mathematics: these were his diversions; together with recreating himself in his  
fine



fine gardens, and pleasant groves, which were of his own plantation.

CAPELL (EDWARD), a gentleman well known by his indefatigable attention to the works of Shakespeare, was a native of the county of Suffolk, and received his education at the school of St. Edmund's Bury. In the dedication of his edition of Shakespeare in 1768, to the duke of Grafton, he observes, that "his father and the grandfather of his grace were friends, and to the patronage of the deceased nobleman he owed the leisure which enabled him to bestow the attention of twenty years on that work." The office which his grace bestowed on Mr. Capell was that of deputy inspector of the plays, to which a salary is annexed of 200*l.* a year. So early as the year 1745, as Mr. Capell himself informs us, shocked at the licentiousness of Hanmer's plan, he first projected an edition of Shakespeare, of the strictest accuracy, to be collated and published, in due time. He immediately proceeded to collect and compare the oldest and scarcest copies; noting the original excellencies and defects of the rarest quartos, and distinguishing the improvements or variations of the first, second, and third folios. But while all this mass of profound criticism was tempering in the forge, out comes, in defiance of all dull order, a self-armed Aristarchus, almost as lawless as any of his predecessors, vindicating his claim to public notice by his established reputation, the authoritative air of his notes, and the shrewd observations, as well as majesty, of his preface. His edition, however, was the effort of a poet, rather than of a critic; and Mr. Capell lay fortified and secure in his strong holds, entrenched in the black letter. Three years after (to use his own language) he "set out his own edition, in ten volumes, small octavo, with an introduction." There is not, among the various publications of the present literary æra, a more singular composition than that "Introduction." In style and manner it is more obsolete, and antique, than the age of which it treats. It is Lord Herbert of Cherbury, walking the new pavement in all the trappings of romance; but, like Lord Herbert, it displays many valuable qualities accompanying this air of extravagance, much sound sense, and appropriate erudition. In the title-page of "Mr. William Shakespeare, his Comedies, Histories, and Tragedies," it was also announced and promulgated, "Whereunto will be added, in some other volumes, notes, critical, and explanatory, and a body of various readings entire." "The Introduction" likewise declared, that these "Notes and Various Readings" would be accompanied with another work, disclosing the sources from which Shakespeare, "drew the greater part of his knowledge in mythological and classical matters, his fable, his history, and even the seeming peculiarities of his language—to which," says Mr. Capell, "we have given for title,

"The



The School of Shakespeare." Nothing surely could be more properly conceived than such designs, nor have we ever met with any thing better grounded on the subject of "the learning of Shakespeare," than what may be found in the long note to this part of Mr. Capell's Introduction. It is more solid than even the popular "Essay" on this topic. Such were the meditated achievements of the critical knight-errant, Edmund Capell. But, alas! art is long, and life is short. Three and twenty years had elapsed, in collection, collation, compilation, and transcription, between the conception and production of his projected edition: and it then came, like human births, naked into the world, without notes or commentary, save the critical matter dispersed through the introduction, and a brief account of the origin of the fables of the several plays, and a table of the different editions. Certain quaintnesses of style, and peculiarities of printing and punctuation, attended the whole of this publication. The outline, however, was correct. The critic, with unremitting toil, proceeded in his undertaking. But while he was diving into the classics of Caxton, and working his way under ground, like the river Mole, in order to emerge with all his glories; while he was looking forward to his triumphs; certain other active spirits went to work upon his plan, and, digging out the promised treasures, laid them prematurely before the public, defeating the effect of our critic's discoveries by anticipation. Steevens, Malone, Farmer, Percy, Reed, and a whole host of literary ferrets, burrowed into every hole and corner of the warren of modern antiquity, and over-ran all the country, whose map had been delineated by Edward Capell. Such a contingency nearly staggered the steady and unshaken perseverance of our critic, at the very eve of the completion of his labours, and as his editor informs us—for, alas! at the end of near forty years, the publication was posthumous, and the critic himself no more!—we say then, as his editor relates, he was almost determined to lay the work wholly aside. He persevered, however (as we learn from the Rev. Editor, Mr. Collins), by the encouragement of some noble and worthy persons: and to such their encouragement, and his perseverance, the public was, in 1783, indebted for three large volumes in 4to, under the title of "Notes and various readings of Shakespeare; together with the School of Shakespeare, or extracts from divers English books, that were in print in the author's time; evidently shewing from whence his several Fables were taken, and some parcel of his dialogue. Also farther extracts, which contribute to a due understanding of his writings, or give a light to the history of his life, or to the dramatic history of his time. By Edw. Capell."

Besides the works already mentioned, Mr. Capell was the editor of a volume of ancient poems called "Prolusions;" and the alteration of "Antony and Cleopatra," as acted at Drury Lane in 1758. He died Jan. 24, 1781.

CAPELLUS

CAPELLUS (*LEWIS*), an eminent French protestant and learned divine, was born at Sedan, a town in Champagne, about 1579. He was a professor of divinity and of the oriental languages in the university of Saumur; and so very deeply skilled in the Hebrew, that our learned bishop Hall calls him “*magnum Hebraizantium oraculum in Gallia*,” the great oracle of all that studied Hebrew in France. He was the author of some very learned works; but is now chiefly memorable for the controversy he had with the younger Buxtorf concerning the antiquity of the Hebrew points. Two opinions have prevailed concerning the date and origin of these points; both of which have been very warmly espoused. The first is, that the points are coeval with the language, and were always in use among the Jews: the second, that the points were not known to the Jews before their dispersion from Jerusalem, but invented afterwards by modern rabbies to prevent the language, which was every day decaying, from being utterly lost; viz. that they were invented by the Masoreth Jews of Tiberias, about 600 years after Christ. This opinion of their late invention was taken up by Capellus, who defended it in a very excellent and learned treatise, entitled, “*Arcanum Punctuationis Revelatum, &c.*” which work, being printed in Holland, caused a great clamour among the protestants, as if it had a tendency to hurt their cause. Mean time it is certain, that Luther, Calvin, Zuinglius, and others, had espoused the same notion, as well as the Scaligers, Casaubons, Erpenius, Salmasius, Grotius, and the Heinsii: and therefore it could not be said, that Capellus introduced any novelty, but only better and more solidly established an opinion, which had been approved of by the most learned and judicious protestants. But the true reason why the German protestants in general so warmly opposed Capellus’s opinion, was, because they had been accustomed to follow that of the two Buxtorfs, whom they considered as oracles in Hebrew learning. Buxtorf the father had written a little treatise in defence of the antiquity of the points: and as Buxtorf’s credit was justly great among them; they chose rather to rely upon his authority, than to examine his arguments, in so abstruse an inquiry. Buxtorf the son wrote against Capellus, and maintained his father’s opinion. Capellus however has been generally supposed to have put the matter beyond any farther dispute; on which account his scholars Bochart, Grotius, Spanheim, Vossius, Daille, and almost all the learned in Hebrew since, have come very readily into his opinion.

Capellus composed another work, entitled, “*Critica Sacra*,” which so highly displeased the protestants, that they hindered the impression of it; till John Capellus, who was his son and afterwards turned papist, got leave of the king to print it at Paris in 1650. This work is nothing else but a collection of various readings and errors, which he thought were crept into the copies of the bible,



bible, through the fault of the transcribers: it must have been however a work of prodigious labour, since the author acknowledges, that he had been 36 years about it. The younger Buxtorf wrote a learned answer to it, and some English protestants have also appeared against it: but Grotius on the other side very much commends this critique in an epistle to the author, where he tells him, among other things, to be content with the judicious approbation of a few, rather than the blind applause of many readers.

Capellus died at Saumur in 1658, aged almost 80; having made an abridgment of his life in his work "*De gente Capellorum.*"

**CAPPERONIER (CLAUDE)**, a learned Frenchman, was born at Montdidier in Picardy, 1671; put by his parents to the trade of a tanner; but, at his moments of leisure, learned of himself the elements of the Latin tongue. An uncle, a benedictine of an abbey, observing his inclination for books, prevailed on his parents to let him pursue it. Accordingly, having gone through his school-learning at Montdidier and Amiens, he went to Paris in 1688; and applied himself with such ardour to the Greek, as soon to become eminent for his skill in that language. However, he never separated from this the study of the Latin tongue, as deeming justly, that they would with more advantage be cultivated together. The university of Basil offered him the chair of professor extraordinary in the Greek language, with great advantages and privileges; but it is not said, whether or no he accepted it. In 1710, he undertook the education of the three sons of M. Crozat; for which he had a pension of 100 pistoles settled on him for life. In 1722, he was made professor of Greek in the College Royal; and, in 1744, he died at Paris at M. Crozat's, with whom he had lived since 1710.

He gave some public specimens of his uncommon learning, by publishing, 1. An edition of *Quintiliani Institutiones Oratoriæ*, Paris, 1725, folio, dedicated to Lewis XIV. who rewarded the editor with a pension of 800 livres. 2. After his death, an edition of the "ancient Latin Rhetors," at Strasbourg, 1756, 4to. 3. He left in manuscript "*Observationes Philologicæ*," or Emendations of passages in ancient Greek and Latin authors, which (it is said) would make some quartos. 4. In MS. also, "A Treatise of the ancient Pronunciation of the Greek Language."

**CARACCI (LEWIS, AUGUSTINE, and HANNIBAL)**, celebrated painters of the Lombard school, all of Bologna in Italy. Lewis Caracci was born in 1555; and was cousin german to Augustine and Hannibal, who were brothers. He discovered but an indifferent genius for painting under his first master Prospero Fontana: who therefore dissuaded him from pursuing it any farther; and treated him so roughly, that Lewis left his school. However, he was determined to supply the defects of nature by art; and hence-  
forward

forward had recourse to no other master but the works of the great painters. He went to Venice, where the famous Tintoret, seeing something of his doing, encouraged him to proceed in his profession, and foretold, that he should some time be one of the first in it. This prophetic applause animated him in his resolutions to acquire a mastery in his art; and he travelled about to study the works of those who had excelled in it. He studied Titian's, Tintoret's, and Paulo Veronese's works at Venice; Andrea del Sarto's at Florence; Correggio's at Parma; and Julio Romano's at Mantua: but Correggio's manner touched him most sensibly, and he followed it ever after. He excelled in design and colouring, and had a peculiar gracefulness and candour.

Augustine Caracci was born in 1557, and Hannibal in 1560. Their father, though a taylor by trade, was yet very careful to give his sons a liberal education. Augustine was begun to be bred a scholar; but his genius leading him to arts, he was afterwards put to a goldsmith. He quitted this profession in a little time, and then gave himself up to every thing that pleased his fancy. He first put himself under the tuition of his cousin Lewis, and became a very good designer and painter. He gained some knowledge likewise of all the parts of the mathematics, natural philosophy, rhetoric, music, and most of the liberal arts and sciences. He was also a tolerable poet, and very accomplished in many other respects. Though painting was the profession he always stuck to, yet it was often interrupted by his pursuits in the art of engraving, which he learnt of Cornelius Cort, and in which he surpassed all the masters of his time.

Hannibal Caracci in the mean time was a disciple of Lewis, as well as his brother Augustine; but never wandered from his art, though he wandered through all those places which afforded any means of cultivating and perfecting it. Among his many admirable qualities, he had so prodigious a memory, that whatever he had once seen, he never failed to retain and make his own. Thus at Parma, he acquired the sweetness and purity of Correggio; at Venice, the strength and distribution of colours of Titian; at Rome, the correctness of design and beautiful forms of the antique: and by his wonderful performances in the Farnese palace, he soon made it appear, that all the several perfections of the most eminent masters, his predecessors, were united in himself alone.

At length these three painters, having made all the advantages they could by observation and practice, formed a plan of association, and continued henceforward almost always together. Lewis communicated his discoveries freely to his cousins; and proposed to them that they should unite their sentiments and their manner, and act as it were in confederacy. The proposal was accepted: they performed several things in several places; and finding their credit to increase, they laid the foundation of that celebrated school, which ever since



has gone by the name of the Caracci's academy. Hither all the young students, who had a view of becoming masters, resorted to be instructed in the rudiments of painting: and here the Caracci taught freely and without reserve to all that came. Lewis's charge was to make a collection of antique statues, and bas-reliefs. They had designs of the best masters, and a collection of curious books on all subjects relating to their art: and they had a skilful anatomist always ready to teach what belonged to the knitting and motion of the muscles, &c. There were often disputations in the academy; and not only painters but men of learning proposed questions, which were always decided by Lewis. Every body was well received; and though stated hours were allotted to treat of different matters, yet improvements might be made at all hours, by the antiquities and the designs which were to be seen.

The fame of the Caracci reaching Rome, the cardinal Farnese sent for Hannibal thither, to paint the gallery of his palace. Hannibal was the more willing to go, because he had a great desire to see Raphael's works, with the antique statues and bas-reliefs. The gusto which he took there from the ancient sculpture, made him change his Bolognian manner for one more learned, but less natural in the design and in the colouring. Augustine followed Hannibal, to assist him in his undertaking of the Farnese gallery; but the brothers not rightly agreeing, the cardinal sent Augustine to the court of the duke of Parma, in whose service he died in 1602, being only 45 years of age. His most celebrated piece of painting is that of the communion of St. Jerom, in Bologna: "A piece," says a connoisseur, "so complete in all it's parts, that it was much to be lamented the excellent author should withdraw himself from the practice of an art in which his abilities were so very extraordinary, to follow the inferior profession of a graver." Augustine had a natural son, called Antonio, who was brought up a painter under his uncle Hannibal; and who applied himself with so much success to the study of all the capital pieces in Rome, that it is thought he would have surpassed even Hannibal himself, if he had lived; but he died at the age of 35, in 1618.

Mean while, Hannibal continued working in the Farnese gallery at Rome; and, after inconceivable pains and care, finished the paintings in the perfection they are now to be seen in. He hoped that the cardinal would have rewarded him in some proportion to the excellence of his work, and to the time it took him up, which was eight years; but he was disappointed. The cardinal, influenced by an ignorant Spaniard, his domestic, gave him but a little above two hundred pounds, though it is certain he deserved more than twice as many thousands. When the money was brought him, he was so surpris'd at the injustice done him, that he could not speak a word to the person that brought it. This confirmed him in a melancholy which his temper naturally inclined to, and made him resolve  
never



never more to touch his pencil: and this resolution he had undoubtedly kept, if his necessities had not compelled him to break it. It is said, that his melancholy gained so much upon him, that at certain times it deprived him of the right use of his senses. It did not, however, put a stop to his amours; and his debauches at Naples, whither he had retired for the recovery of his health, brought a distemper upon him of which he died at 49 years of age. As in his life he had imitated Raphael in his works, so he seems to have copied that great master in the cause and manner of his death. His veneration for Raphael was indeed so great, that it was his death-bed request to be buried in the same tomb with him; which was accordingly done in the Pantheon, or Rotunda, at Rome. There are extant several prints of the blessed Virgin, and of other subjects, etched by the hand of this incomparable artist. He is said to have been a friendly, plain, honest, and open-hearted man; very communicative to his scholars, and so extremely kind to them, that he generally kept his money in the same box with his colours, where they might have recourse to either, as they had occasion.

While Hannibal Caracci worked at Rome, Lewis was courted from all parts of Lombardy, especially by the clergy, to make pictures in their churches; and we may judge of his capacity and facility, by the great number of pictures he made, and by the preference that was given him to other painters. In the midst of these employments, Hannibal solicited him to come and assist him in the Farnese gallery, and so earnestly, that he could not avoid complying with his request. He went to Rome, corrected several things in that gallery, painted a figure or two himself, and then returned again to Bologna, where he died, 1619, aged 63.

CARACCIOLI (JOHN), an illustrious nobleman, and the grand seneschal of Naples at the beginning of the fifteenth century, was, on account of his misfortunes and poverty, obliged to make use of his pen when he was very young. At length he had the good luck to please Joan II. queen of Naples, and was admitted not only to her friendship, but to her embraces. He had a particular aversion to mice, as a celebrated author informs us; and from this singularity, as he relates, she contrived a method of discovering her passion to him. One day, as he was playing at chess in her wardrobe, she herself caused a mouse to be set before him; and he, scampering about for fear, first tumbling against one, then against another, ran in at the queen's chamber-door, and fell just upon her. By this means the queen took an opportunity of communicating hints to him which he afterwards improved to the utmost; and in a little time he was made her chief seneschal. He met, however, with the fate common to such minions; for, in the first place, by engaging in too many intrigues, he became odious to a lady who had a great ascendancy over the queen. Some declare, that he was insolent enough to use very opprobrious language



to the queen; and that he even gave her a box on the ear, upon the refusing him the principality of Salerno. Then he gave occasion to his being suspected of several secret practices against the state; for Mariana tells us that it was he who advised Alphonso king of Aragon to return to Naples, which he had left for no other reason but because he could not forcibly carry off queen Joan, who had adopted him for her son. As odious as this ungrateful son must be to Joan, yet Caraccioli undertook to make his party triumph in the very kingdom of Naples. His machinations were discovered; and, to frustrate them more effectually, confidence was seemingly reposed in him. Hence he was easily allured into the queen's presence; who, by the advice of her female favourite, caused him to be dispatched. The manner of it was, as Spondanus relates it, thus: A false and insidious message was sent him in the night, that the queen was seized with an apoplectic fit, and that he must wait upon her immediately. He, after the late confidence shewn to him, did not suspect her to be his enemy, and therefore started up, and opened his chamber door, before he was half dressed, upon which the assassins rushed in, and killed him. This happened August 27, 1432; on which day he had solemnized with great pomp the nuptials of his son. Bayle says, that this John Caraccioli, the chief seneschal of Naples, was the most considerable nobleman of his family, though it was very numerous, and had produced many great men.

**CARDAN (JEROM)**, an Italian of a most extraordinary genius, was born at Pavia, Sept. 24, 1501. As his mother was not married, she tried every method to procure an abortion, but without effect. She was three days in labour, and they were forced at last to cut the child from her. He was born with his head covered with black curled hair. When he was four years old he was carried to Milan: his father was an advocate in that city. At the age of twenty he went to study at the university of Pavia, where, two years after, he explained Euclid. In 1524 he went to Padua; the same year was admitted to the degree of M. A. and in the end of the following year took the degree of M. D. He married about the end of 1531. For ten years before, his impotency hindered him from having knowledge of a woman, which was a great mortification to him. He attributed it to the evil influences of the planet under which he was born. When he enumerates, as he doth in more places than one, the greatest misfortunes of his life, this ten years impotence is always one. At the age of thirty-three he became professor of mathematics at Milan. Two years after he was offered the place of professor of medicine at Pavia, which he refused, not seeing a likelihood of having his salary regularly paid. In 1539 he was admitted a member of the college of physicians at Milan: in 1543 he read public lectures in medicine in that city, and at Pavia the year following; but discontinued them because he could not obtain payment of his salary,

salary, and returned to Milan. In 1547 his friend Andrew Vesalius procured him from the king of Denmark an offer of a pension of eight hundred crowns and his table, which he tells us he refused on account of the coldness of the climate; and because, to be well received in that kingdom, he must have renounced the Romish religion, in which he had been bred. In 1552 he went into Scotland, having been sent for by the archbishop of St. Andrew's, who had applied in vain to the French king's physicians, and afterwards to those of the emperor. This prelate, then forty years old, had been for ten years afflicted with a shortness of breath, which returned every eight days for the last two years. He began to recover from the moment that Cardan prescribed for him. Cardan took his leave of him at the end of six weeks and three days, leaving him prescriptions, which in two years wrought a complete cure.

Cardan's journey to Scotland gave him an opportunity of visiting several countries. He crossed France in going thither, and returned through the Low Countries and Germany, along the banks of the Rhine. It was on this occasion he went to London, and calculated king Edward's nativity. This tour took up about ten months; after which, coming back to Milan, he continued there till October 1552, and then went to Pavia, whence he was invited to Bologna in 1562. He taught in this last city till 1570, at which time he was thrown into prison, but some months after was sent to his own house: he was not restored to his full liberty, his house being assigned him for a prison; but he recovered it soon after. He left Bologna in 1571, and went to Rome, where he lived without any public employment. He was, however, admitted a member of the college of physicians, and received a pension from the pope. He died at Rome, September 21, 1575.

This account might be sufficient to shew the reader, that Cardan was of a very fickle temper; but he will have a much better idea of his singular and odd turn of mind, by examining what he himself tells us concerning the good and bad qualities. This ingenuousness is itself a proof that his mind was of a very particular cast. He informs us, that when he felt no pain naturally, he would excite that disagreeable sensation in himself, by biting his lips, and squeezing his fingers, till he cried. He did this, he adds, to prevent a greater evil; for when he happened to be without pain, he felt such violent fallies of the imagination, and impressions on his brain, as were more insupportable than any bodily pain. He says elsewhere, that, in his greatest tortures of soul, he used to whip his legs with rods, and bite his left arm; and that it was a great relief to him to weep, but very often he could not. He was sometimes tempted to lay violent hands on himself, which he calls heroic love; and imagines that several other persons have been possessed with it, though they did not own it. Nothing gave him more pleasure than to talk of things which always made the whole company uneasy.



He spoke on all subjects, in season and out of season ; and was so fond of games of chance, as to spend whole days in them, to the great prejudice of his family and reputation, for he even staked his furniture and his wife's jewels. He observes, that the poverty to which he was reduced, never compelled him to do any thing beneath his birth or virtue ; and that one of the methods he took to earn a subsistence, was the making of almanacs. J. C. Scaliger affirms, that Cardan having fixed the time of his death, abstained from food, that his prediction might be fulfilled, and that his continuance to live might not discredit his art.

Cardan wrote a great number of books ; for the Lyons edition of his works, printed in 1663, contains ten volumes in folio. His poverty was one reason why he wrote so many treatises, the digressions and obscurity whereof puzzle the reader, who often finds in them what he did not expect to meet with : as, for instance, in his arithmetic he introduces several discourses concerning the motion of the planets, the creation, and the tower of Babel ; and in his logic he has inserted a judgment of historians and letter-writers. He owns that he made these digressions to fill up, his bargain with the booksellers being for so much a sheet ; and he wrote as much for bread as for reputation.

With regard to the obscurity of his writings, Naudæus alledges the following among other reasons for it : that Cardan imagined that many things, being familiar to him, needed not to be expressed ; and, besides, the heat of his imagination, and his extensive genius, hurried him from one thing to another, without staying to explain the medium or connection between them. Naudæus adds, that the amazing contradictions in his writings are an evident proof that he was not always in his senses ; that they can neither be imputed to a defect of memory nor to artifice ; and that the little relation there is between his several variations, proceeded from the different fits of madness with which he was seized.

CAREW (GEORGE), an eminent English gentleman, was son of George Carew, some time dean of Christ-church, in Oxford, and originally descended from the Carews of Carew castle, in Pembroke-shire. He was born in Devonshire in 1557, and became a gentleman commoner of Broadgate's hall in Oxford in 1572 ; but taking more pleasure in military affairs than in literary pursuits, he quitted the university without taking a degree, and went into Ireland, where he had a command given him against the earl of Desmond. Afterwards queen Elizabeth made him one of her council, and master of the ordnance there ; in which last employment he behaved himself very bravely upon several occasions, as he did some years after in the voyage to Cadiz in Spain. At length, when Ireland was in a manner invaded with a domestic rebellion and a Spanish army, he was made president of Munster for three years ; when, joining his forces with  
those



those of the earl of Thomond, he took several castles and strong holds in those parts, and brought the earl of Desmond to his trial. After king James came to the crown he was called home, and constituted governor of the isle of Guernsey and Castle Cornet. In the third year of that king's reign he was advanced to the dignity of a baron (for he was already knighted), by the title of lord Carew of Clopton; having before married Joyce, the daughter of William Clopton, of Clopton, Esq. near Stratford-upon-Avon, in Warwickshire. Afterwards he was made master of the ordnance throughout England, and one of the king's most honourable privy council; and at length, when Charles came to the crown, he was immediately made by him earl of Totness in Devonshire. He died in the Savoy, near London, as it was was then, in 1629; and his body was conveyed to Stratford-upon-Avon, in Warwickshire, to be interred.

It may truly be said of this gentleman, that he was a faithful subject, a valiant and prudent commander, an honest counsellor, a polite scholar, and a patron of learning. He wrote a work entitled "*Pacata Hibernia, or the History of the late Wars in Ireland;*" which was published in folio at London, in 1633. This history contains three years transactions at Munster, of which his own manœuvres make not the least part. It was reserved for his own private satisfaction while he lived, as he was not willing to expose himself to the censure which he would probably have incurred by publishing a piece in which he himself was to make the principal figure. Nor was he determined about having it published at all, but only preserved, by way of supplying materials for a general history of Ireland, when some writer, equal to the task, should undertake it. Besides this work, he collected several chronologies, charters, letters, monuments, and materials, belonging to Ireland, in four large manuscript volumes, which are still extant in the Bodleian library at Oxford. He also made several collections for an history of Henry the Fifth's reign, which was afterwards digested into Speed's "*History of Great Britain.*"

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CAREW (THOMAS), was descended of the family of the Carews in Gloucestershire, and educated at Corpus Christi college, Oxford. On his return from his travels he was made gentleman of the privy chamber and sewer in ordinary to Charles I. who always esteemed him as one of the most celebrated wits of his court. He was much respected by the poets of his time, particularly Ben Jonson and Sir William Davenant. He died about 1639, leaving behind him several poems, and a masque called "*Cœlum Britannicum,*" performed at Whitehall on Shrove Tuesday night, Feb. 18, 1633, by the king's majesty, the duke of Lenox, the earls of Devonshire, Holland, Newport, &c. and several other young lords, and noblemen's sons. Mr. Carew was assisted in the contrivance by Mr. Inigo Jones, the famous architect; and all the songs were set



set to music by the celebrated Mr. Henry Lawes, gentleman of the king's chapel, and one of the private music to king Charles I.

CAREW (RICHARD), author of the "Survey of Cornwall," was the eldest son of Thomas Carew, of East Anthony, Esq. by Elizabeth Edgecombe, daughter of Richard Edgecombe, of Edgecombe, Esq. both in the same county, and was born in 1555. When very young, he became a gentleman commoner of Christ-church college, Oxford; and at fourteen years of age had the honour of disputing extempore with the afterwards famous Sir Philip Sydney, in the presence of the earl of Leicester, Warwick, and other nobility. After spending three years at the university, he removed to the Middle Temple, where he resided the same length of time, and then travelled into foreign parts. Whilst he was in France, he applied himself diligently to the acquisition of the French language; and, by reading and conversing, he gained a complete knowledge of it in three quarters of a year. Not long after his return to England, he married, in 1577, Juliana Arundel, of Tre-rice. In 1581 Mr. Carew was made justice of the peace, and in 1586 was appointed high sheriff of the county of Cornwall, about which time he was likewise queen's deputy for the militia. In 1589 he was elected a member of the college of Antiquaries, a distinction to which he was entitled by his literary abilities and pursuits. What particularly engaged his attention was his native county, his "Survey" of which was published, in quarto, at London, in 1602. It hath been twice reprinted, first in 1723, and next in 1769. Of this work Camden hath spoken in high terms, and acknowledges his obligations to the author. In the present improved state of topographical knowledge, and since Dr. Borlase's excellent publications relative to the county of Cornwall, the value of Carew's Survey must have been greatly diminished. Mr. Gough remarks, that the history and monuments of this county were faintly touched by Carew; but it is added, that he was a person extremely capable of describing them, if the infancy of those studies at that time had afforded light and materials. Another work of our author was a translation from the Italian, entitled, "The Examination of Men's Wits. In which, by discovering the variety of natures, is shewed for what profession each one is apt, and how far he shall profit therein." This was published at London in 1594, and afterwards in 1604; and though Richard Carew's name is prefixed to it, hath been principally ascribed by some persons to his father. According to Wood, Carew wrote also "The true and ready Way to learn the Latin Tongue," in answer to a query, whether the ordinary method of teaching the Latin by the rules of grammar be the best mode of instructing youths in that language. This tract is involved in Mr. Samuel Hartlib's book upon the same subject, and with the same title.



It is certain that Carew was a gentleman of considerable abilities and literature, and that he was held in great estimation by some of the most eminent scholars of his time. He was particularly intimate with Sir Henry Spelman, who extols him for his ingenuity, virtue, and learning. Amongst his neighbours, he was celebrated as the most excellent manager of bees in Cornwall. He died Nov. 6, 1620, and was buried with his ancestors in St. Anthony's church, where a splendid monument, with a large inscription in Latin, was erected to his memory. In an epigram written upon him, he was styled "another Livy, another Maro, another Papirian." Such were the absurd and extravagant encomiums which the learned men of that age often bestowed upon each other.

CAREW (GEORGE), brother to the subject of the last article, and second son of Thomas Carew, Esq. and Elizabeth his wife, was probably born at his father's seat at East Anthony, but in what particular year we are not able to ascertain. He was educated in the university of Oxford, after which he studied the law in the inns of court, and then travelled to foreign countries for farther improvement. On his return to his native country he was called to the bar, and after some time was appointed secretary to Sir Christopher Hatton, lord chancellor of England. This was by the special recommendation of queen Elizabeth herself, who gave him a prothonotaryship in the chancery, and conferred upon him the honour of knighthood. In 1597 Sir George Carew, who was then a master in chancery, was sent ambassador to the king of Poland. In the next reign, he was one of the commissioners for treating with the Scotch concerning an union between the two kingdoms; after which he was appointed ambassador to the court of France, where he continued from the latter end of the year 1605 till 1609. During his residence in that country he was regarded by the French ministers as not well affected to their nation, and as giving a preference to the Spanish interest. What reasons they had for this opinion, it is not at present easy to discover. Perhaps their disgust to him might arise from his not being very tractable in some points of his negotiation, and particularly in the demand of the debts due to the king his master. Whatever might be his political principles, it is certain that he sought the conversation of men of letters, and formed an intimacy with Thuanus, to whom he communicated an account of the transactions in Poland, whilst he was employed there, which was of great service to that admirable author in drawing up the 121st book of his history.

After Sir George Carew's return from France, he was advanced to the important post of master of the Court of Wards, which honourable station he did not long live to enjoy; for it appears from a letter written by Thuanus to Camden, in the spring of 1613, that he was then lately deceased. In this letter Thuanus laments his



death as a great misfortune to himself; for he considered Sir George's friendship not only as a personal honour, but as very useful in his work, and especially in removing the calumnies and misrepresentations which might be raised of him in the court of England. Sir George Carew married Thomasine, daughter of Sir Francis Godolphin, great grandfather of the lord treasurer Godolphin, and had by her two sons and three daughters. Francis, the elder son, was created knight of the Bath, at the coronation of Charles I. and attended the earl of Denbigh in the expedition for the relief of Rochelle, where he acquired great reputation by his courage and conduct; but, being seized with a fit of sickness in his voyage homeward, he died in the Isle of Wight, June 4, 1628, aged 27. Richard, the younger son, attained only his 17th year; and of the three daughters, two died single. Anne, the eldest, was married to a gentleman of the name of Rawlins.

When Sir George Carew returned, in 1609, from his French embassy, he drew up, and addressed to James I. "A Relation of the State of France, with the Characters of Henry IV. and the principal persons of that Court." The characters are drawn from personal knowledge and close observation, and might be of service to a general historian of that period. The composition is perspicuous and manly, and entirely free from the pedantry which prevailed in the reign of James I. but this is the less surprising, as Sir George Carew's taste had been formed in a better æra, that of queen Elizabeth. The valuable tract we are speaking of lay for a long time in MS. till happily falling into the hands of the earl of Hardwicke, it was communicated by him to Dr. Birch, who published it in 1749, at the end of his "Historical View of the Negotiations between the courts of England, France, and Brussels, from 1592 to 1617." That intelligent and industrious writer justly observes, that it is a model, upon which ambassadors may form and digest their notions and representations; and the late celebrated poet, Mr. Gray, hath spoken of it as an excellent performance.

CAREY (HARRY), a man distinguished by both poetry and music, but perhaps more so by a certain facetiousness, which made him agreeable to every body. He published, in 1720, a little collection of poems; and, in 1732, six Cantatas, written and composed by himself. He also composed sundry songs for modern comedies, particularly those in the "Provoked Husband:" he wrote a farce, called "The Contrivances," in which were several little songs to very pretty airs of his own composition: he also made two or three little dramas for Goodman's-fields theatre, which were very favourably received. In 1729, he published, by subscription, his poems much enlarged: with the addition of one, entitled "Namby Pamby," in which Ambrose Philips is ridiculed. Carey's talent, says his historian, lay in humour and unmalevolent satire: to ridicule the rant  
and



and bombast of modern tragedies, he wrote one, to which he gave the strange title of "*Chrononhotonthologos*," acted in 1734. He also wrote a farce, called "*The Honest Yorkshireman*."

Carey was a thorough Englishman, and had an unsurmountable aversion to the Italian opera and the singers in it: he wrote a burlesque opera on the subject of the "*Dragon of Wantley*," and afterwards a sequel to it, entitled, "*The Dragoness*;" both which were esteemed a true burlesque upon the Italian opera. His qualities being of the entertaining kind, he was led into more expences than his finances could bear, and thus was frequently in distress. His friends however were always ready to assist him by their little subscriptions to his works: and, encouraged by these, he republished, in 1740, all the songs he had ever composed, in a collection, entitled, "*The Musical Century, in 100 English Ballads, &c.*" and, in 1743, his dramatic works, in a small volume, 4to.

With all his mirth and good-humour, he seems to have been at times deeply affected with the malevolence of some of his own profession, who, for reasons that no one can guess at, were his enemies: and this, with the pressure of his circumstances, is supposed to have occasioned his untimely end; for, about 1744, in a fit of desperation he laid violent hands on himself, and, at his house in Warner-street, Cold-bath Fields, put a period to a life, which, says his historian, had been led without reproach. It is to be noted, and it is somewhat singular in such a character, that in all his songs and poems on wine, love, and such kind of subjects, he seems to have manifested an inviolable regard for decency and good manners.

His son, George Savile Carey, (who was bred to the profession of a printer, and was one season at least on the stage at Covent-Garden) is author of a "*Lecture on Mimicry*," which he delivered with some success, and of several light dramatic performances.

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CARLETON (*SIR DUDLEY*), son of Anthony Carleton, esq. of Baldwin Brightwell, in Oxfordshire, was born there, 1573, and was bred in Christ-church college in Oxford. He travelled to complete his education; and, after his return, attended Sir Ralph Winwood into the Low Countries, in the quality of a secretary; where he was very active, when king James resigned the cautionary towns to the States. Here he added so great experience to his learning, that the king employed him afterwards, for twenty years together, as ambassador in Venice, Savoy, and the United Provinces. He was sent ambassador extraordinary, at two several times, to Lewis XIII; and in the same capacity, likewise, to the United Provinces. In the second of Charles I. he was created baron of Imbercourt in Surrey; and the next year sent into Holland with the garter, and the ensigns of that order to Henry prince of Orange. Two years afterwards he was created viscount Dorchester, in Oxfordshire; and appointed one of his majesty's principal secretaries of state. In this



office he continued till his death, which happened in 1631. He died at his house in Westminster, and was buried in the abbey; where, soon after, a monument of black and white marble was erected to his memory.

He was an exact statesman, understood the intrigues of state well; yet just in his dealings, and beloved by most men, who much missed him after his death. He was a person that understood several languages well; as also the laws, conditions, and manners of most states in Europe. He lived in times when men imagined to themselves some unknown bliss from untried governments; when public clamours were loud, and dissensions high: and, by way of mitigating all such restlessness of spirit, he used frequently to say, that "there will be mistakes in divinity, while men preach, and errors in government, while men govern."

His writings are as follow: 1. Balance, pour peser en tout equité & droiture la harangue faite n'agueces en l'Assemblée des illustres & puissans Seigneurs les Estats generaux des Provinces Unies, &c. printed 1618, 4to. 2. Harangue faite au conseil de Mess. les Estats generaux, touchant le discord & les troubles de l'Eglise & la police, causes par la doctrine d'Arminius, 1617, printed with the former. 3. Various Letters in the Cabala, folio, 1663. 4. Various letters to George Duke of Bucks, in Cabala, or Mysteries of State, 1654, 4to. 5. Several French and Latin Letters to the learned Ger. Vossius, printed in Ger. Vossii et Clarorum Virorum ad eum Epistolæ. London, 1690, fol. published by P. Colomesius. 6, Several Speeches in Parliament, ann. 1626; some of which may be seen in the first vol. of Rushworth's Collection. Besides these, he left in MS. Memoirs for Dispatches of political Affairs relating to Holland and England, ann. 1618; with several Propositions made to the States. Particular Observations of the Military Affairs in the Palatinate, and the Low Countries, 1621, 1622. Letters relating to State Affairs, written to the king and Viscount Rochester, from Venice, ann. 1613. Letters from and to Sir Dudley Carleton, knight, during his Embassy in Holland, from Jan. 1615-6, to Dec. 1620; with a judicious historical Preface, (printed at the expence of the earl of Hardwicke, for private use, in 1757, and again in 1775) 4to.—A Letter to the Earl of Salisbury, printed in Howard's Collection.

CARLETON (GEORGE), a learned English bishop, was born at Norham in Northumberland. He was chiefly maintained during his studies, both at school and at Edmund-hall in Oxford, by the very eminent Bernard Gilpin, styled the Northern Apostle. In Feb. 1579-80, he took his degree of B. A. and the same year was elected probationer fellow of Merton college; in which society he remained about five years, esteemed both as an orator and poet. He became M. A. and B. and D. D., and in 1617 was elected bishop of Llandaff.



daff. The ensuing year he was sent by James I. with three other English divines, and one from Scotland, to the synod of Dort, where he stood up in favour of episcopacy. At his return, he was translated to the see of Chichester in 1619. He died in May 1628, aged 69. He was a bitter enemy to the papists, and in the point of predestination a rigid Calvinist.

He wrote, 1. *Heroici Characteres.* 2. *Tithes examined, and proved to be due to the Clergy by a divine Right.* 3. *Jurisdiction Regal, Episcopal, Papal: wherein is declared how the Pope had intruded upon the jurisdiction of temporal princes, and of the church, &c.* 4. *Consensus Ecclesiæ Catholicæ contra Tridentinos, de Scripturis, ecclesia, fide, et gratia, &c.* 5. *A thankful Remembrance of God's Mercy, in an historical Collection of the great and merciful Deliverances of the Church and State of England, since the Gospel began here to flourish, from the beginning of Queen Elizabeth."* 6. *Short Directions to know the true Church.* 7. *Oration made at the Hague, before the Prince of Orange, and the Assembly of the States General.* 8. *Astrologimania: or, the Madness of Astrologers: or, an examination of Sir Christopher Heydon's Book, entitled, A Defence of Judiciary Astrology.* 9. *Examination of those Things, wherein the Author of the late Appeal (Richard Montague, afterwards bishop of Chichester) holdeth the Doctrine of Pelagians and Arminians to be the Doctrines of the Church of England.* 10. *A joint Attestation avowing that the Discipline of the Church of England was not impeached by the Synod of Dort.* 11. *Vita Bernardi Gilpini, viri sanctissimi, famaque apud Anglos aquilonares celeberrimi.* It was also published in English, under this title, *The Life of Bernard Gilpin, a man most holy and renowned among the Northern English.* 12. *Testimony concerning the Presbyterian Discipline in the Low Countries, and Episcopal Government in England.* 13. *Latin Letter to Mr. Camden, containing some Notes and Observations on his Britannia.* 14. *Several Sermons.* He had also a hand in the Dutch annotations, and in the new translation of the Bible, undertaken by order of the synod of Dort, but not completed and published till 1637.

CARNEADES, a celebrated Greek philosopher, was a native of Cyrene in Africa. He founded the third academy, which, properly speaking, differed not from the second; for, excepting some mitigations, which served only for a blind, he was as strenuous a defender of the uncertainty of human knowledge as Arcefilaus, the founder of the second. He was so intent on study, that he neglected to cut his nails, and let his hair grow. He was so unwilling to leave his studies, that he not only avoided all entertainments, but forgot even to eat at his own table: his maid servant Melissa, who was also his concubine, was obliged to put the victuals into his hand. Valerius Maximus tells us, his concubine's care was divided between the fear of



of interrupting his meditation, and that of letting him starve : whence we may infer, that this philosopher was one who could ill bear to be disturbed in his meditations, not even when the occasion of it was to give him necessary sustenance. He was an antagonist of the Stoics, and pitched upon Chrysippus, one of the most celebrated philosophers of their sect, for his adversary ; and was so solicitous to get the victory, that when he was preparing for the combat, he took a dose of hebeore, to clear his brain, and increase the warmth of his imagination. The power of his eloquence was dreaded even by a Roman senate.

The Athenians being condemned by the Romans to pay a fine of 500 talents, for plundering the city of Oropus, sent ambassadors to Rome, who got the fine mitigated to 100 talents. Carneades the Academic, Diogenes the Stoic, and Critolaus the Peripatetic, were charged with this embassy. Before they had an audience of the senate, they harangued to great multitudes in different parts of the city. Carneades' eloquence was distinguished from that of the others, by it's strength and rapidity. Cato the elder made a motion in the senate, that these ambassadors should be immediately sent back, because it was very difficult to discern the truth through the arguments of Carneades. The Athenian ambassadors (said many of the senators, were sent rather to force us to comply with their demands, than to solicit them by persuasion : meaning, that it was impossible to resist the power of that eloquence with which Carneades addressed himself to them, According to Plutarch, the youths at Rome were so charmed by the fine orations of this philosopher, that they forsook their diversions and other exercises, and were carried with a kind of madness to philosophy ; the humour of philosophising spreading like enthusiasm. This grieved Cato, who was afraid that for the future the Roman youth would prefer books to arms. He blamed the conduct of the senate, for having suffered the ambassadors to continue so long among them without an answer, who were able to persuade them to any thing. Cato was particularly afraid of the subtlety of wit and strength of argument with which Carneades maintained either side of a question. Carneades harangued in favour of justice one day, and the next day against it, to the admiration of all who heard him ; among whom were Galba and Cato, the greatest orators of Rome. This was his element : he delighted in demolishing his own work ; because all served in the end to confirm his grand principle, that there are only probabilities or resemblances of truth in the mind of man ; so that two things directly opposite, either may be chosen indifferently. Quintilian very judiciously remarks, that though Carneades argued in favour of injustice, yet he acted himself according to the strict rules of justice. The following maxim of Carneades is truly admirable. " If a man privately knew that his enemy, or any other person, whose death might be of advantage to him, would come to sit down on grass in which there lurked



lurked an asp, he ought to give him notice of it, though it were in the power of no person whatsoever to blame him for being silent."

It is thought that Carneades would have left his school to his disciple Mentor, if they had not quarrelled. The philosopher found Mentor in bed with his concubine Melissa. He did not then dispute on probability and incomprehensibility: he was altogether like another man: he looked upon the thing as certain, and comprehended perfectly well, what his eyes told him, of the infidelity of his concubine and disciple; and broke with Mentor, whose crime was most infamous. He was the favourite scholar of Carneades, and had free access to his house, as if he had been his son. Carneades, according to some, lived to be fourscore and five years old: others make him to be ninety. His death is placed in the fourth year of the hundred and sixty-second olympiad. Plutarch has preserved the following apophthegm of Carneades. Princes learn nothing well but riding: for their masters flatter them, and those who wrestle with them suffer themselves to be thrown: but a horse considers not whether a private man or a prince, a poor man or a rich, be on his back; and if his rider cannot rule him, he throws him.

CARO (*HANNIBAL*), a very celebrated Italian poet and orator, was born at Civita Nuova, in 1507; and afterwards removed to Rome, where he became secretary to some bishops. Soon distinguishing himself by his uncommon parts and learning, he was preferred to the same office, first under the duke of Parma, and afterwards under the cardinal of Farnese. Then he was made a knight of the order of Malta, and began to acquire a vast reputation by his works. He translated Virgil's "*Æneid*" into his own language, very delicately and very faithfully; in short, with such purity of style, and propriety of expression, that the best judges did not suppose him to have fallen the least short of his original. He translated also Aristotle's "*Rhetoric*," which was published at Venice in 1570, and "*Two Orations of Gregory Nazianzen*," with a "*Discourse of Cyprian*." He wrote a comedy, which Balzac has spoke well of; and a miscellany of his original poems was printed at Venice in 1584. His sonnets have been deservedly admired; and so has a poem, which, by order of the cardinal of Farnese, he wrote in honour of the royal house of France.

Castelvetro wrote a critique upon this, and took an occasion to decry Caro's abilities and taste; but several academies in Italy, particularly that of Banchi at Rome, stood up in his defence, and maintained the credit both of the author and his poem, against the ill-natured cavils of Castelvetro. Caro died at Rome in 1566, and was buried in the church of St. Laurence of Damascus, where his tomb is still to be seen.



CAROLAN, a celebrated Irish bard, was born in the year 1670, in the village of Nobber, in the county of Westmeath, on the lands of Carolan's-town, which were wrested from his ancestors by the family of the Nugents, on their arrival in this kingdom with Henry the Second. His father was a poor farmer, the humble proprietor of a few acres, which yielded him a scanty subsistence.

The cabin, in which our bard was born, is still pointed out to the inquisitive traveller. As it is in a ruinous state, it must soon become a prey to all-devouring Time: but the spot on which it stood will, we predict, be visited at a future day with as much true devotion, by the lovers of natural music, as Stratford-upon-Avon and Binfield are, by the admirers of Shakspeare and of Pope.

He must have been deprived of sight at a very early period of his life; for he remembered no impression of colours. Thus was "knowledge at one entrance quite shut out," before he had taken even a cursory view of the creation. From this misfortune he felt no uneasiness: "My eyes," he used merrily to say, "are transplanted into my ears."

His musical genius was soon discovered, and his friends determined to cultivate it. About the age of twelve, a proper master was engaged to instruct him in the practice of the harp; but though fond of that instrument, he never struck it with a master-hand. Genius and diligence are seldom united, and it is practice alone can perfect us in any art. Yet his harp was rarely unstrung: but in general he only used it to assist him in composition; his fingers wandered among the strings in quest of the sweets of melody.

Love does not, as Archer teaches Cherry to believe, always enter at the eyes; for Carolan became enamoured of Miss Bridget Cruise (of Cruise town in the county of Longford) several years after he had lost his sight. His harp now, like the lute of Anacreon, would only sound of love. Though this lady did not give him her hand, it is imagined she did not deny him her heart. But like Apollo, when he caught at the nymph, "he filled his arms with bays." The song which bears his name is his *chief d'oeuvre*: it came warm from his heart, while his genius was in full vigour. "I have often listened to Carolan," says Mr. O'Connor, "singing his ode to Miss Cruise. I thought the stanzas wildly enthusiastic, but neglected to preserve them."

A very extraordinary instance of the effect of Carolan's passion for this lady, is related by Mr. O'Connor. He went once on a pilgrimage to St. Patrick's purgatory, a cave in an island of Lough-Dearg, (in the county of Donegal) of which more wonders are told, than even of the cave of Triphonius. On his return to shore, he found several pilgrims waiting the arrival of the boat which had conveyed him to the object of his devotion. In assisting some of those devout travellers to get on board, he chanced to take a lady's hand, and instantly exclaimed, *Dar lamba mo chardais criost* (i. e. by the hand of my

my gossip), *this is the hand of Bridget Cruise!* His sense of feeling did not deceive him; it was the hand of her whom he once adored. “I had the relation from his own mouth,” says Mr. O’Conor, “and in terms which gave me a strong impression of the emotions he felt on meeting the object of his early affections.” Carolan, at the time of this event, was

*Nel mezzo del cammin di nostra via.*—Half way in the road of life.

Our bard solaced himself for the loss of Miss Cruise, in the arms of Mary Mac Guire, a young lady of a good family in the county of Fermanagh. Miss Mac Guire proved a proud and an extravagant dame: but she was the wife of his choice; he loved her tenderly, and lived harmoniously with her.

It is probable, that on his marriage with Miss Mac Guire, he fixed his residence on a small farm near Moshill in the county of Leitrim. Here he built a neat little house, in which he gave his friends,

“If not a sumptuous welcome, yet a kind.”

Hospitality consumed the produce of his little farm: he ate, drank, and was merry, and improvidently left to-morrow to provide for itself. This sometimes occasioned embarrassments in his domestic affairs; but he had no friend to remind him, “that nothing will supply the want of prudence, and that negligence and irregularity, long continued, will make knowledge useless, wit ridiculous, and genius contemptible.”

At what period of his life, Carolan commenced an itinerant musician, is not known. Nor is it confidently told whether he did it through necessity, or whether his fondness for music induced him to betake himself to that profession. Dr. Campbell indeed seems to attribute his choice of it to an early disappointment in love. But we will leave these points unsettled, and follow our bard in his peregrinations. We find him mounted on a good horse, and attended by an harper in the character of a domestic, setting forth on his journey, and directing his course towards Connaught. Wherever he goes, the gates of the nobility and gentry are thrown open to him. Like the Demodocus of Homer, he is received with respect, and a distinguished place assigned him at the table. Near him is seated his harper, ready to accompany his voice, and supply his want of skill in practical music. “Carolan,” says Mr. Ritson, “seems from the description we have of him, to be a genuine representative of the ancient bard.

On his return from one of those excursions, Mr. O’Conor asked him, had he visited colonel Archdall. “No,” replied the bard emphatically, “but I visited a prince!” Thus intimating the hospitable reception this gentleman had given him.



It is somewhat remarkable, that Carolan, in his gayest mood, and even when his genius was most elevated by 'the flowing bowl,' never could compose a planxty for a Miss Brett in the county of Sligo, whose father's house he frequented, and where he always met with a reception due to his exquisite taste and mental endowments. One day, after an unsuccessful attempt to compose something in a sprightly strain for this lady, he threw aside his harp, with a mixture of rage and grief; and addressing himself in Irish (of which he was a pleasing and eloquent speaker) to her mother; "Madam," said he, "I have often, from my great respect to your family, attempted a planxty, in order to celebrate your daughter's perfections, but to no purpose. Some evil genius hovers over me; there is not a string in my harp, that does not vibrate a melancholy sound, when I set about this task. I fear she is not doomed to remain long amongst us; nay, said he, emphatically, "she will not survive twelve months." The event verified the prediction, as several of the family can attest. By relating this circumstance, it is not our wish to insinuate that Carolan was endowed with the gift of prophecy; but scepticism must be at a stand, when we consider that many individuals, who could look no farther into the womb of time than the ordinary mass of mankind, have, at certain periods of their life, foretold events in as extraordinary a manner.

From an error in his education, if the manner in which he was reared deserves that name, Carolan, at an early period of his life, contracted a fondness for spirituous liquors, which he retained even to the last stage of it. But inordinate gratifications carry their punishment along with them; nor was Carolan exempt from this general imposition. His physicians assured him, that unless he corrected this vicious habit, a scurvy, which was the consequence of his intemperance, would soon put an end to his mortal career. He obeyed with reluctance, and seriously resolved upon never tasting that forbidden, though (to him) delicious cup. The town of Boyle, in the county of Roscommon, was at that time his principal place of residence. There, while under so severe a regimen, he walked, or rather wandered about like a *Reveur*;—his usual gaiety forsook him;—no sallies of a lively imagination escaped him;—every moment was marked with a dejection of spirits, approaching to the deepest melancholy;—and his harp, his favourite harp, lay in some obscure corner of his habitation, neglected and unstrung. Passing one day by a grocer's shop in the town, our Irish Orpheus after a six weeks quarantine, was tempted to step in; undetermined whether he should abide by his late resolution, or whether he should yield to the impulse which he felt at the moment. "Well, my dear friend," cried he to the young man who stood behind the counter, "you see I am a man of constancy;—for six long weeks I have refrained from whiskey; was there ever so great an instance of self-denial? but a thought strikes me, and surely you will not be cruel enough



enough to refuse one gratification which I earnestly solicit. Bring hither a measure of my favourite liquor, which I shall smell to, but indeed shall not taste." The lad indulged him on that condition; and no sooner did the fumes ascend to his brain, than every latent spark within him was rekindled. His countenance glowed with an unusual brightness; and the soliloquy which he repeated over the cup, was the effusion of an heart newly animated, and the ramblings of a genius which a Sterne would have pursued with raptures of delight. At length, to the great peril of his health, and contrary to the advice of his medical friends, he once more quaffed the forbidden draught, and renewed the brimmer, until his spirits were sufficiently exhilarated, and until his mind had fully resumed it's former tone. He immediately set about composing that much-admired song which goes by the name of Carolan's (and sometimes Stafford's) Receipt. For sprightliness of sentiment, and harmony of numbers, it stands unrivalled in the list of our best modern drinking-songs, as our nicest critics will readily allow. He commenced the words, and began to modulate the air, in the evening at Boyle, and before the following morning he sung and played this noble offspring of his imagination in Mr. Stafford's parlour at Elfin.

Carolan's inordinate fondness for Irish wine (as Peter the Great used to call whiskey) will not admit of an excuse: it was a vice of habit, and might therefore have been corrected. But let us say something in extenuation. He seldom drank to excess: besides, he seemed to think, nay, was convinced from experience, that the spirit of whiskey was grateful to his Muse, and for that reason generally offered it when he intended to invoke her. "They tell me," says Dr. Campbell, "that in his (Carolan's) latter days, he never composed without the inspiration of whiskey, of which, at that critical hour, he always took care to have a bottle beside him." Nor was Carolan the only bard who drew inspiration from the bottle: there have been several planets in the poetical hemisphere that seldom shone, but when illumed by the rays of rosy wine. Cunningham wrote his best pastorals after he had made a moderate sacrifice to Bacchus. It is said, that the amiable Addison's wit sparkled most, when his pulse beat quick. And the goblet always "flows with wines unmixt" for Demodocus, (in whose person Homer represents himself) before he tunes his "vocal lay."

"When Homer sings the joys of wine, 'tis plain,  
Great Homer was not of a sober strain;  
And Father Ennius, till with drinking fir'd,  
Was never to the martial song inspir'd."

To deny Carolan the "sparkling bowl," was a certain method of rousing his satire. Residing for some time in the house of a parsimonious lady, he happened one day, as he sat playing on his harp,



to hear the butler unlocking the cellar-door. Instantly he arose, and, following the man, requested a cup of beer. But the fellow thrust him rudely out of the cellar, declaring he would give him nothing, unless by orders from his mistress. In a rage the insulted bard composed the following bitter epigram:

What pity hell's gates are not kept by O'Flinn!  
So furly a dog would let nobody in.

CARPENTER (RICHARD), a divine and poet of the last age, had his education at Eton college, near Windsor, and from thence was elected scholar of King's college, in Cambridge, in the year 1622; where continuing about three years, he afterwards went out of England, and studied in Flanders, Artois, France, Spain, and Italy; and at length received holy orders at Rome, from the hands of the pope's substitute. Soon after, having taken upon him the order of St. Benedict, he was sent into England to make profelytes; in which employment having continued somewhat above a year, he returned to the Protestant religion, and, through the archbishop of Canterbury's interest, obtained the small vicarage of Poling, by the sea side, near Arundel castle in Suffex. Here he was exposed to the insults and abuses of the Romish party, particularly one Francis à S. Clara, living in that neighbourhood under the name of Hunt, who would be very free with him, and expose him to scorn before his parishioners. In the time of the civil war he quitted his living, and retired to Paris, where, reconciling himself to the Romish church, he made it his business to rail against the Protestants. Afterwards returning to England, he settled at Aylesbury in Buckinghamshire, where he had some relations; and, being once more a Protestant, he would often preach there in a very fantastical manner, to the great mirth of his auditors. He was living there in 1670; but before his death he returned a third time to Popery, causing his pretended wife to embrace that persuasion; and in that faith he died. He published some sermons and a comedy, called "The Pragmatical Jesuit." He was generally esteemed a man of the most fantastical character, one that changed his opinions as often as his cloaths, and, for his juggles and tricks in religion, a theological mountebank.

There was another RICHARD CARPENTER, a divine, of a very different character from the above, and prior in order of time. He was a Cornish man, and became a butler in Exeter college, in Oxford, in 1592, and four years after fellow of that house, being then bachelor of arts. By the advice and direction of the rector, Dr. Holland, he applied himself to theological studies, and in a few years proved a learned divine, and an excellent preacher. In 1611 he was admitted to the reading of the sentences, and about that time was made rector of Sherwill, and of Loxhore adjoining, in Devonshire;



shire; and afterwards obtained the benefice of Ham, near Sherwill. He died the 18th of December, 1627, aged 52, and was buried in the chancel of the church of Loxhore. He published some sermons, one of which was a pastoral charge.

CARPENTER (GEORGE, Lord) Baron Carpenter of Killaghy, in the county of Kilkenny, in the kingdom of Ireland; a nobleman during the latter end of the last, and beginning of the present century, and who by his military achievements greatly distinguished himself through the whole course of the wars in Ireland, Flanders, and Spain; whose courage and prudence raised him, by gradual promotions, through the several stations and degrees of the army, to almost the highest pitch of military honours. He was descended from an ancient family in Hertfordshire, and born at Pitchers Ocul, in that county, on the 10th of February, 1657, and was the son of Warncomb Carpenter, sixth son of Thomas Carpenter, Esq. lord of the manor of Homme, or Holme, in the parish of Dilwynne, near Weobley, in this county; which manor, with a considerable estate, has been in this family, and lineally descended from father to son, for above four hundred years, and is now in the possession of the earl of Tyrconnel.

Mr. Warncomb Carpenter married Eleanor, daughter of William Taylor, Esq. of the same county, and widow of John Hill, Esq. by whom she had only one son; but by Mr. Warncomb Carpenter she had seven, of whom, George (Lord Carpenter) was the youngest. He had his education at a private grammar school in the country, where he made much improvement in classical learning; and was upon his arrival in London soon recommended, as well by the sweetness of his disposition, his behaviour, and accomplishments, as by his friends, to be page to the earl of Montague, whom he attended in his embassy to the court of France in 1671, at the age of fourteen. Upon his return, in 1672, he rode as a private gentleman in the third troop of guards, which was then looked upon as an honourable post, none but the youngest sons of noblemen and gentlemen of fortune being admitted. He was shortly after appointed quarter master to the regiment of horse commanded by the earl of Peterborough, and passed through all the commissions of cornet, lieutenant, and captain, till he was advanced to be the lieutenant-colonel of the regiment, in which post he continued thirteen years, till 1685, though the regiment was almost constantly in service. In the year 1693 he married Alice, daughter of the right honourable William baron Cawfield, afterwards created viscount Charlemont (and always known by the memorable epithet of good lord Charlemont), who had a considerable jointure by her first husband, James Margetson, Esq. by the sale of part of which he was enabled to purchase the king's own regiment of dragoons, which he commanded till he died. He served through the whole course of the wars with France, Ireland,



Ireland, Flanders, and Spain, with unblemished honour and reputation; and distinguished himself to great advantage, by his courage, conduct, and humanity. For the particulars of his military achievements, we must refer the reader to the several histories of those wars, in which all his actions are recorded greatly to his honour. At the unfortunate battle of Almanza, in 1707, by his prudent conduct in bringing up the rear in the last squadron of the retreat, he preserved the baggage of the whole army. In the action at Almenara, July 27, 1710, he was wounded, and had, among the other generals, the honour of receiving the compliments of his majesty Charles III. king of Spain, for his judicious conduct and bravery in that engagement. In defending the breach at Brihuega, he was again desperately wounded; and had his advice been followed, the town had certainly held out till relieved by Count Staremberg; instead of which, all our forces, after an obstinate resistance against the whole French and Spanish army, were here taken prisoners. The wound Colonel Carpenter received was by a musquet ball, which broke part of his jaw-bone, beat out all his teeth on one side, and lodged itself in the root of his tongue, where it remained a whole year before it was extracted; during which time he underwent the most exquisite pain, and he wholly subsisted by liquids, being incapable of swallowing any other food. In 1705 he was made brigadier-general, in 1708 major-general, and in 1710 lieutenant-general. In 1714 he was chosen member of parliament for Whitchurch in Hampshire, and the year following was appointed envoy extraordinary to the court of Vienna, having acquired the personal regard and esteem of the emperor, by serving under him in Spain. But when he had prepared all things in readiness, and was just setting out for his embassy, the rebellion in 1715 broke out, and he was sent into the North; where he not only prevented the rebels from seizing upon Newcastle, and marching into Yorkshire, but having overtaken them at Preston, where they were invested by major-general Willes, he, by altering the disposition which that general had made, cut off entirely both their escape and receiving any fresh supplies; and obliged them to send out hostages that they should raise no works for the defence of the town, nor endeavour to escape themselves, nor suffer any of their party to do so till the next morning, when they were to determine whether they would surrender at discretion, or not; which, however, they accordingly did the next morning. This was all the treaty the general made with the rebels, nor were any hopes of pardon or mercy so much as suggested to them.

At the beginning of February 1716, general Carpenter sent a challenge by colonel Churchill to general Willes. The motives reported for this were some words which had passed between them in Spain, and were revived again at Preston. But this duel was honourably compromised by the generous interpositions of the dukes of Marlborough and Montague.



In 1716 he was constituted governor of Minorca, and commander in chief of his majesty's forces in Scotland; and in 1719 was created baron Carpenter of Killaghy, in the county of Kilkenny, in the kingdom of Ireland. In the year 1722 lord Carpenter was chosen member of parliament for the city of Westminster, and was now as diligent in the service of his country in the House, as he had before been in the field; on all occasions voting for what he thought the good of his country, without any regard to party, from the strictest principles of honour, justice, and integrity; never giving a vote, till upon the maturest deliberation he was fully convinced of it's equity. After seven years constant attendance in parliament, age came upon him, and he declined apace. In October 1731, being nearly 74 years of age, he began to labour under a failure of appetite; and having had a fall by which his teeth were loosened on that side which had not been wounded, he was capable of receiving but little nourishment. This complaint, together with old age and a gradual decay of nature, ended his life on the 10th of February, 1731-2. His body was interred, pursuant to his own directions in his will, at Owselbury in Hampshire, near his lady, where a neat monument of white and blue-veined marble is erected to his memory, by his son, the late lord Carpenter, who was all the issue he left.

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CARSTARES (WILLIAM), an eminent Scotch clergyman, who was confidential secretary to king William the Third, and afterwards principal of the university of Edinburgh, was born on the 11th of February, 1649, at Cathcart, in the neighbourhood of Glasgow. His father, the reverend Mr. John Carstares, was a younger branch of a very ancient family of that name in Fifeshire; and his mother was a daughter of Muir of Glanderston, an equally respectable family in the county of Renfrew. As their son gave early indications of uncommon abilities, it was determined that he should have the best education the country could afford. Accordingly, he was sent to Ormiston, in East Lothian, and put under the tuition of Mr. Sinclair, a presbyterian clergyman, who kept an academy, where many young gentlemen of the chief families in Scotland were educated. Here it was that Mr. Carstares formed those connections which subsisted betwixt him and some of the greatest men in the nation during the whole of his life; and at this place he first acquired that taste for the learned languages for which he was afterwards distinguished.

Mr. Sinclair was so great a devotee to the Latin tongue, that he would suffer no other to be spoken in his family; a circumstance which enabled his pupils to express themselves in it with peculiar ease and fluency. When Mr. Carstares left this academy, his father sent him to the university of Edinburgh, under the particular inspection of Mr. Paterson, then one of the regents of the college, afterwards Sir William Paterson, and clerk to the privy council of Scotland.



land. Under the care of this gentleman, he made great progress in the several parts of school philosophy then in vogue, and afterwards devoted himself particularly to the study of divinity, for the profession of which he was intended. The ardour, however, of his literary pursuits was damped, by the unhappy situation of Scotland at that period. Being naturally of an active, bold, and enterprising spirit, and having connections, both of blood and friendship, with many of the persons who had suffered the most severely under the persecutions of King Charles the Second's reign, he gave early indications of a disposition to unite with them in obtaining a redress of grievances, and in defending the civil and religious liberties of his country. To prevent, therefore, the ill consequences that might arise from his engaging too deeply in designs of this kind, his father, under the pretence of affording him the best assistances for furnishing his theological studies, sent him to the university of Utrecht. It happened that the very measure which old Mr. Carstares took to keep his son from being involved in political intrigues, was the occasion of his entering into them more fully than before. When he set out from Scotland, he carried from his father a letter, recommending him to the kind offices and best advice of a physician at London, who was a particular friend of his family. This was at the time when England had begun to take the alarm about the popish succession, and when many, who were dissatisfied with the state of public affairs, had entered into a correspondence with several who belonged to the court of the prince of Orange, and especially with Mr. Fagel, pensionary of Holland. Amongst these correspondents with the Hollanders was the very physician to whom Mr. Carstares had been recommended; and this gentleman, finding that he was a young man who was well acquainted with the situation of things in Scotland, and qualified to give the fullest information upon that head, put a letter into his hands, directed to the prince's physician. The consequence of this letter was, that Mr. Carstares was first introduced to the pensionary Fagel, and after that, by means of the pensionary, to the prince of Orange himself, who was highly pleased with the sagacity and penetration which he shewed in the intelligence communicated by him concerning the affairs of Great Britain, and with the sentiments he discovered relative to the state of parties at that time. During his residence at the university of Utrecht, and whilst he applied himself to his literary pursuits, Mr. Carstares improved so well the opportunities his situation afforded him of waiting upon the prince, and so far ingratiated himself into his favour, that nothing of consequence was transacted in the Dutch court, in respect to British concerns, with which he was not entrusted. By the time he returned to his native country, he had, as Dr. Burnet observes, all the secrets of the prince of Orange in his breast.

By his residence in Holland, and by his personal attachment to a prince



prince who was the avowed patron of the friends of liberty, Mr. Carstares's principles, both in religion and politics, were strongly confirmed. In consequence of these principles, the wretched condition of Scotland, at the period of his return to it, could not avoid making a deep impression upon his mind. He beheld with the most sensible regret the incroachments which arbitrary power was daily making upon the rights and privileges of his fellow-citizens; and accordingly he entered with zeal into the counsels and schemes of those noblemen and gentlemen who opposed the tyrannical measures of government.

Mr. Carstares's political engagements did not, however, make him forget his purpose of embracing the profession of divinity. Being not only by education, but by principle, a Presbyterian, he passed his trials according to the forms of that system of church-government, and obtained a licence to preach the gospel. But finding that all his hopes of usefulness in the character of a clergyman were blasted in his own country, by the severities which were then practised against the Presbyterians, he formed the resolution of returning again to Holland, that he might enjoy, under a more indulgent and auspicious government, the liberty he was denied at home. As he intended to pass through London, in his way to the Low Countries, he was employed by Argyle, and the other Scotch patriots, in treating with the English exclusionists. When he arrived at the metropolis, which was in the month of November 1682, he had many conferences, both with the principal leaders and the subordinate instruments of the party; and he was engaged in a series of negociations with the malcontents in England, Scotland, and Ireland, in order to effect, though without success, an union of designs and efforts in the common cause. In a conversation which he had with Robert Ferguson, commonly called the Plotter, that violent man threw out some hints concerning the assassination of the king and his brother; but the suggestion was rejected by Mr. Carstares with the utmost indignation. Although he treated Ferguson's proposal with an honest resentment, yet having good reason to think that it was merely the idea of a single person, he continued his intercourse with the other conspirators, and was concerned with them in what hath been called the Rye-house Plot, so far as it related to obtaining a free parliament, the redress of public grievances, and the exclusion of the duke of York; and he thought it justifiable to take up arms for procuring those constitutional remedies, which had repeatedly been denied to complaints and remonstrances.

On the discovery of the conspiracy, Mr. Carstares was seized at Tenterden in Kent, thrown into the jail of that place, and thence conducted to London, and committed to close custody at the Gatehouse, Westminster, where he continued upwards of eleven weeks. During this time he was often brought before the privy council, to



whom he always protested his utter abhorrence of any designs against the life of the king or the duke of York; but never could be prevailed upon to reveal any particulars which could affect those who had been concerned in the scheme for preventing the popish succession. Finding at last that he had nothing to expect in the way of favour from his majesty, but upon terms with which he was incapable of complying, he gave in a petition to the court of King's Bench for his habeas corpus. Instead of obtaining it, he was sent the next day down to Scotland, to take his trial in that kingdom, contrary to his own warm remonstrances, and the manifest dictates of reason and justice, which required that he should be tried by the laws of that country wherein the crimes he was charged with were alledged to have been committed.

At that period the privy council of Scotland, into the hands of which he was consigned, deserved no better a character than that of a political inquisition. The inhuman practice of extracting evidence by torture still subsisted in all its rigour, though banished from the courts of England, as repugnant to the genius and constitution of a free people. Upon Mr. Carstares's being brought to Edinburgh, in 1684, he was immediately thrown into irons, and continued in them some weeks; during which time he was frequently visited by Lord Melfort, one of the secretaries of state, who urged him in the most earnest manner to reveal what he knew, and promised him a full pardon in case of his compliance. As he firmly refused to comply with his lordship's offers, he was produced before the privy council, in the presence of whom he was put to the torture; which he endured with great composure and firmness, though it was inflicted with such severity, that all the privy counsellors were so affected as to be obliged to quit the room, excepting the odious earl of Perth, the lord chancellor of the kingdom, who did not discover the least symptom of compassion for the unhappy sufferer.

When the privy counsel found, by experience, that all attempts to bring Mr. Carstares to a confession by violence would probably prove ineffectual, they empowered lord Melfort to treat with him upon milder terms. They specified certain questions to be put to him; and, upon condition that he would answer them, they authorized the secretary to procure him an ample pardon to himself, and that he should never be produced as a witness in any trial. Not only so, but if Mr. Carstares insisted upon it, they farther engaged, that none of his answers to the interrogatories they were to put to him should ever be urged in evidence, either directly or indirectly, against any person, or before any judicatory whatsoever. By such insidious terms, the stubbornness of his fortitude and virtue was in some degree relaxed, after he had first stipulated that the promise of the privy council to him should be ratified to him by a deed of court, and recorded in their books. He told them, that the reason why he  
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insisted upon this was, not that he had any thing to reveal which could, in the eye of the law, be hurtful to his friends, but that he was determined rather to die an hundred deaths, than to submit to the dishonour of having his testimony produced in court, against any one of those who were at that time under prosecution before the criminal judicatures.

This agreement, as might, perhaps, have been expected from the temper of the men, and the character of the age, was violated in the most shameful manner. The privy council caused a paper to be printed, entitled “*Mr. Carstares’s Confession;*” and containing a most lame, false, and imperfect account of the whole transaction. Not content with this, in direct violation of the only condition upon which he would consent to answer the queries proposed to him, they suffered his evidence, as they falsely termed it, to be produced in open court against one of his most intimate friends, Mr. Baillie of Jarviswood. Before they went this length, they had endeavoured to prevail with Mr. Carstares judicially to acknowledge before the Justiciary Court his answers to their interrogatories; but he told them that he had spirit enough left to reject their proposal with disdain, and to endure any severities they could inflict, rather than comply with so dishonourable and unjust a demand. The treacherous use which was made of his confession affected him in the most sensible degree. His natural fortitude could support him under personal sufferings, but it almost sunk under the imputation of his being in any measure accessory to the sufferings of a friend; a friend too, as the historians agree, of most excellent character, and whose public spirit merited a better fate than that of an ignominious death; to which, however, he submitted with the courage of an ancient hero, and the resignation of a primitive martyr.

After these transactions, Mr. Carstares was released from his confinement in a dungeon of the castle of Edinburgh, where he had continued for some months, cut off from all communication with his friends, and struggling under the infirmities of a shattered constitution. Whilst he was under these disagreeable circumstances, having procured a copy of Thuanus, who was his favourite author, he spent most of his time in the perusal of that excellent historian. As he had no variety of books, he read that voluminous work no less than three times over; and the effect of this was, that besides its contributing greatly to relieve the irksomeness of a prison, it became as familiar to him to think and to speak in Latin as in English.

When Mr. Carstares was released from the castle of Edinburgh, he was permitted to retire to Holland, and obtained a pass from lord Melfort for that purpose. From his first leaving that country, until he was apprehended in England, he had maintained a correspondence with pensionary Fagel, and Mr. Bentinck, afterwards earl of Portland. This correspondence he had taken such effectual



methods to conceal, that no suspicion appears to have been entertained of it by the English government. When, therefore, he arrived in Holland, at the latter end of the year 1684, or the beginning of the year 1685, the invariable fidelity and profound secrecy which he had preserved with regard to so important an article, obtained for him a most favourable reception from the prince of Orange, who appointed him one of his own chaplains, and procured him to be elected minister of the English protestant congregation at Leyden.

Mr. Carstares was now more capable than ever of serving his illustrious patron. As, during his residence in Britain, he had had full occasion for the exercise of his talents in judging of political men and political conduct, he was hence enabled to give an exact delineation of the principal characters concerned in the administration of public affairs, and of the measures they pursued. Accordingly the prince frequently had recourse to him on this head, and particularly for information concerning the dispositions and views of those who resorted to Holland; and his highness used to observe, that he never, in a single instance, had reason to charge him with attempting to mislead him. It appears likewise, from some of Mr. Carstares's papers, that he was one of the channels through which the British mal-contents conveyed their private intelligence.

When the prince of Orange had formed the design of transporting an army into England, in order to rescue this country from the slavery with which it was threatened, he resolved that our divine, in quality of his domestic chaplain, should accompany him in his expedition. Upon the disembarkation of the troops at Torbay, Mr. Carstares suggested to the prince, that, as one chief design of his undertaking was to protect the Protestant religion as by law established, it might have a good effect upon the forces, and make a favourable impression on the minds of the people, to conclude the landing with a religious ceremony. The thought being approved of by his highness, Mr. Carstares, as soon as the soldiers had landed, performed divine service at the head of them; after which all the army joined in singing the 118th psalm. From this time, until the settlement of the crown upon king William and queen Mary, he continued about the prince's person; and from some private papers it appears, that he had been consulted and employed in the negociation of various affairs, and in the distribution of certain sums of money.

At the period of the Revolution, Mr. Carstares had it in his power to be of eminent service both to his own country and to the prince of Orange. Nothing of consequence was transacted relative to the settlement of Scotland, in which the prince did not consult him in private. He was instrumental in procuring from the Presbyterian clergy of that kingdom, an address, full of gratitude to the prince of Orange, for his seasonable interposition; and this address was  
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the more acceptable, as it was thought to contain the general sentiments of the common people of the country, who regarded their preachers as oracles.

As soon as William and Mary were proclaimed king and queen of Scotland, their majesties gave Mr. Carstares a proof of their esteem, by appointing him to be their chaplain for Scotland, and by annexing to that office the whole revenue belonging to the chapel-royal, which he continued to enjoy to the end of his life. His majesty intimated to him, at the same time, that he required his constant attendance upon his person: for this purpose, apartments were assigned him in the palace, when in England; and when the king went abroad, Mr. Carstares was allowed five hundred pounds every campaign, for camp equipage. The easy access which his situation gave him, upon all occasions, to the presence of his royal master, was improved by him in suggesting, without reserve, whatever he judged conducive to the interest of his native country, or the honour and stability of his majesty's government. It appears, that he was not a little instrumental in promoting the settlement of presbytery in Scotland, a measure to which the king's consent was with difficulty obtained; not, as we may well be assured, from a dislike to that mode of ecclesiastical discipline, but from a desire which he had, that, in conjunction with a toleration, the same form of church government should be established over the whole island. The act for abolishing patronage was still more contrary to his majesty's private inclinations; nor was it approved of by Mr. Carstares, who, though the best friend the Presbyterians ever had at court, knew too well that the zealots of the party would abuse any power which should be put into their hands. The effects of the liberal concessions which were made to them justified his apprehensions. The Presbyterian ministers, instead of conducting themselves with that temper and moderation which sound policy dictated, and the king earnestly enjoined, disgusted him so much, by narrowing the terms of assumption for the episcopal clergy, and by rejecting the plan of accommodation which was offered in their name, and approved of by his majesty, that his commissioner to the general assembly, according to his instructions, suddenly dissolved that court in the year 1692; and William the Third was not easily prevailed with to countenance its meeting for the future. The result of this bigotry in the violent Presbyterians was, that few of the preachers who favoured episcopacy chose to incorporate with the establishment; in consequence of which, whole provinces, especially in the northern parts of the kingdom, were deprived of the means of religious instruction. These proceedings of his brethren were very disagreeable to Mr. Carstares, who, though sincerely attached to the cause of Presbytery, wished to maintain it with temper and with candour. He was not a friend to the absolute predominance of any set of men whatsoever. It had been his advice to the king, with regard to the contending parties,



parties, whether in church or state, that he would not permit himself to be so far engrossed or monopolized by any of them, as to adopt their private animosities and resentments, but to let them understand that he would have his ears open to the just complaints of such as were injured or oppressed. Another maxim recommended by our political divine to his majesty was, to be extremely cautious in giving up any one branch of the royal prerogative; as being a danger to which the king was the more exposed, from having been raised to the throne by the voice of the people, in opposition to the incroachments of the royal prerogative in the preceding reign.

The wisdom of this counsel is highly extolled by the writer of Mr. Carstares's Life; but different persons will think differently of it, according to the respective turn of their sentiments. It might be alledged, that if princes are made for the people, and not the people for princes, it behoves the latter to consent to such enlargements of the liberty of the subject, as the reason of things, the progress of knowledge, and the circumstances of the times, may require; and that this is particularly incumbent upon those sovereigns who are at the head of a free nation, and who have been exalted to the crown, out of the line of the regular succession, for the very purpose of securing and extending the rights and privileges of the community.

In 1693 an event happened, which gave Mr. Carstares a signal opportunity of displaying his regard for his native country, and his influence with his royal master. In the parliament which sat in Scotland in that year, an act was passed, obliging all in office to take the oath of allegiance to their majesties, and at the same time to sign the assurance, as it was called, whereby they declared William to be king *de jure*, as well as *de facto*. As this was the first instance of an oath and declaration of that kind imposed upon the church, and as those who urged it were known not to be her friends, the Presbyterian ministers took the alarm, and considered it as intended with a view to involve them in the same situation with the episcopal clergy. From a paper inserted in Mr. Carstares's Life, it appears that the Presbyterian clergy had reason to be dissatisfied on this occasion; but, be that as it may, they refused signing the declaration, and applied for redress to the privy council; who, by the law, had a power to dispense with the requisition of the oath, in such cases as they shall think proper. The privy council, however, were so far from complying with their demands, that they recommended to his majesty, that an order should be issued out for every minister's taking the oath, and signing the assurance, before he should be admitted to his seat in the general assembly. Advantage being taken of the absence of Mr. Carstares from court, the king was prevailed upon to give instructions to his commissioner, the lord Carmichael, to require all the representatives of the clergy, in the ensuing general assembly, to sign the assurance; and if they

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refused,

refused, to dissolve the assembly in his majesty's name. When lord Carmichael communicated his orders to some of the clergy in Edinburgh, he found them obstinate in their resolutions not to comply; and he saw that all his attempts to bring them to a better temper would be fruitless. As the commissioner was sensible that the dissolution of the assembly would not only prove fatal to the church of Scotland, but also to his majesty's interest in that kingdom, he undertook to lay the matter, as it stood, fully before the king; and for that purpose sent off a flying packet, which he expected to return from London, with William the Third's final determination, the night before the appointed meeting of the assembly. At the same time, the clergy sent up a memorial to Mr. Carstares, urging him to use his good offices at so critical a conjuncture, for the preservation of that church in the establishment of which he had been peculiarly active.

The flying packet reached Kensington in the morning of that day upon which Mr. Carstares returned; but, before his arrival, his majesty, at the instance of lord Stair and lord Tarbot, who represented the obstinacy of the clergy as an act of rebellion against his government, had renewed his instructions to the commissioner, and commanded them to be sent off by the same packet. When Mr. Carstares came to court, and had perused his letters, he immediately inquired into the nature of the dispatches which had been ordered to be forwarded to Scotland; and, upon learning their contents, he went directly to the messenger, who was just setting off, and required him, in the king's name, to deliver them up. It was now late at night, and the meeting of the general assembly was so near, that no time was to be lost. He ran, therefore, to his majesty's apartment; and being informed that he was gone to bed, Mr. Carstares told the lord in waiting, that it was a matter of the last importance which had brought him at that unseasonable hour, and that he must see the king. On entering the chamber, he found his majesty fast asleep; upon which, drawing aside the curtain, he fell down on his knees, and gently awaked him. The king, greatly surprised to see him at so late an hour, and in such a posture, inquired of him what was the matter. He answered, that he had come to ask his life. "And is it possible," replied his majesty, "that you have been guilty of a crime which deserves death?" He acknowledged that he had, and at the same time produced the dispatches which he had brought back from the messenger. "And have you," says the king, with a severe frown, "have you indeed presumed to countermand my orders?" Mr. Carstares then intreated only to be heard a few words, after which he was ready to submit to any punishment that his royal master should think proper to inflict upon him. Accordingly, he represented the reasons of his conduct to his majesty, who heard him with great attention, and when he had finished, desired him to throw the dispatches into the fire;



fire; after which he ordered him to draw up the instructions to the commissioner in what terms he pleased. Mr. Carstares immediately wrote to lord Carmichael, signifying that it was the king's pleasure to dispense with putting the oaths to the ministers.

When his majesty had signed the letter, it was instantly forwarded by the messenger, who did not arrive at Edinburgh till the morning of the day which had been fixed for the sitting of the general assembly. By this time the commissioner and the clergy were in the utmost perplexity. Lord Carmichael was obliged to dissolve the assembly, if the members of it continued obstinate in refusing to sign the declaration; and they, on the other hand, were determined to assert their own authority, independently of the civil magistrate. The fate of the church of Scotland depended upon the event of this day's contest; when, to the inexpressible joy both of the commissioner and the clergy, their terrors were removed by the arrival of the packet. Next to the establishment of Presbytery in that kingdom, there was no act of William the Third's administration, which endeared him so much to the Presbyterians as this. It was soon, likewise, understood, how highly they had been indebted to the interposition of Mr. Carstares. The eminent service he had performed for them, gave him entire credit with the whole body of his brethren, many of whom had of late begun to suspect that he had deserted their cause; and the obligation was gratefully acknowledged by most of the clergy after he came to reside in Scotland. In one case, indeed, he was laid under a necessity of recalling it to their remembrance. When some of the violent presbyterian ministers, in the heat of debate in a general assembly, charged him with want of zeal for the interests of their church, he was provoked to such a degree, that, notwithstanding his usual modesty and coolness of temper, he rose up, and begged leave, in justice to his own character, to observe, "That such a reflection came with a very bad grace from any man who sat in that court, which, under God, owed its existence to his interposition; that if ever, in any one instance, his zeal had carried him beyond the bounds of discretion, it was in favour of the church of Scotland; and that he never received a frown from the greatest and best of masters but once, and that was on her account."

It would extend this article too much, were we to mention distinctly every political transaction in which Mr. Carstares was engaged. It must suffice, therefore, to observe, that, during the period of king William's reign, he had, by his intimate friendship with the earl of Portland, and by his personal favour with his master, the chief direction of Scottish affairs; and was considered by his correspondents as a kind of viceroy for Scotland. Lord Portland's letters to him are full of the warmest expressions of affection and esteem. Another eminent person, with whom Mr. Carstares cultivated a particular friendship, during his residence at court,

court, was the famous Mr. Harley, afterwards earl of Oxford and Mortimer, and lord high treasurer of England. His correspondence with this gentleman began before the latter was brought into administration by king William; and it was continued in queen Anne's reign, chiefly with relation to the settlement of the protestant succession, the union of the kingdoms, and the management of the church of Scotland.

Mr. Carstares, though firmly attached to the Whigs, could not bear any personal reflections against the earl of Oxford, or any intimations that he would be in the least accessory to the design of setting aside the succession in the house of Hanover. This succession the earl had been greatly concerned in establishing, and therefore it was the less likely that he should be desirous of overturning a settlement, to which he had contributed with so much apparent sincerity and zeal. The principal correspondents of Mr. Carstares in Scotland were, James Johnson, secretary of state; his brother, Alexander Johnson; lord Tarbat; Sir James Ogilvie, afterwards earl of Seafield; Sir James Stewart, lord advocate; the earl of Marchmont; the dukes of Queensbury and Argyle; lord Carmichael; Cockburn of Ormiston; and Murray of Philiphaugh. Many other persons, likewise of eminence, wrote and applied to him on various occasions. As Mr. Carstares's Scotch correspondence was carried on at a most interesting period, and when faction raged in all its violence, it exhibits a just picture of the state of the nation in general, and an exact portrait of the chief characters who acted their part in the several scenes to which it relates. The game which he had to play was a difficult one, and he managed it with skill and address. Whilst all parties poured out their complaints to him as their friend, and laid their several pretensions before him, none of them ever accused him of partiality or neglect. It was not, however, possible, that, with so great a share of power and influence, Mr. Carstares should escape creating the envy of some who were superior to him in rank and fortune. This tax, the usual concomitant of distinguished merit, he cheerfully paid. Amongst his friends, he used to divert himself with assuming the title of Cardinal, which certain of his enemies had bestowed upon him, in allusion to cardinal Ximenes, who boasted that he could play at foot-ball with the heads of the Castilian grandees. The adversaries of Mr. Carstares attempted, on different occasions, though wholly without success, to supplant him in his royal master's favour. The longer that monarch knew him, the more highly he esteemed him; nor was he ever so much consulted by his majesty, as between the time of the earl of Portland's retirement from business and the king's death. The last event affected him in so sensible a manner, that he could never afterwards speak of it, or hear it mentioned, without a sensible concern.



It is greatly to the honour of Mr. Carstares, that he was a man of such a disinterested temper, as to pay no attention to his private fortune. With the fairest opportunities of acquiring wealth, he was left, at his master's decease, as poor as when he first entered into his service; and this, we are told, was a circumstance which never gave him one moment's uneasiness.

The connection of Mr. Carstares with public business, which had been entirely founded on his personal favour with king William, in a great measure ceased upon that monarch's demise. However, he was of too much consequence to government to be wholly forgotten or neglected in the succeeding reign. Queen Anne, without any solicitation, nominated him to be her chaplain for Scotland, with the same appointments which had been annexed to that office by her predecessor. About this time, there was a vacancy in the college of Edinburgh, by the death of Dr. Rule, the principal of the university. The station, though far from being lucrative, was, on several accounts, a station of considerable honour and respect, as well as of usefulness; and Mr. Carstares received an invitation to accept of it, which was supported by the united solicitations of all his friends in Scotland. After some deliberation and hesitation, he yielded to their importunity, and was admitted, in 1704, principal of the college, and first professor of divinity in the university of Edinburgh.

In this public character, it soon appeared to the world, that his employment as a Statesman had not excluded his literary pursuits. In his first oration, which was pronounced before a numerous and respectable audience, he displayed such a fund of erudition, such a thorough acquaintance with classical learning, such a masterly talent for composition, and such ease, fluency, and purity in the use of the Latin tongue as delighted his hearers. It was the observation of the famous Dr. Pitcairn, whose classic elegance and taste are so well known, that, when Mr. Carstares began to address his auditors, he could not help fancying himself transported to the forum in the days of ancient Rome. The new principal was no sooner placed at the head of the university, than by the gentleness and affability of his manners, united with a becoming dignity of deportment, he secured both the affection and the respect of the masters and students. The salaries of the several regents being at that time extremely small, he immediately formed a scheme for getting them augmented. For this purpose he made a journey to London, and exerted his influence with queen Anne and her ministers, to obtain a gift out of the bishop's rents to all the universities of Scotland. At length he succeeded, and the queen left the distribution of her royal bounty to the university of Edinburgh solely to his disposal. With his usual generosity, he refused to appropriate any part of it to the augmentation of his own salary. In other respects he manifested his  
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zeal to promote the interests of the learned seminary over which he presided. In the same year in which Mr. Carstares was appointed principal of the college of Edinburgh, he received an unanimous call to be one of the ministers of that city. This invitation he accepted, and he discharged the duties of the pastoral office with great fidelity and diligence. It is understood that his sermons were generally esteemed, although he had been a considerable time out of the habit of preaching. He had such a comprehensive view of the general subjects of religion, and so happy a talent of arranging his ideas, that this part of his duty was performed by him with facility. The first general assembly which met after Mr. Carstares became a member of the church of Scotland, made choice of him for their moderator. This honour was conferred upon him no less than four several times in the space of eleven years; and it was an honour to which he was justly entitled, by his services to the church, and by his abilities for commanding the respect, and moderating the heats of so numerous, and in those days so turbulent a judicatory. His manner of speaking, in conjunction with his influence over the most considerable members of the assembly, gave great weight to his opinion in every debate. The authority which he had acquired, he knew well how to maintain: in matters of smaller moment, he seldom spoke at all; and in business of consequence, he spoke only in the close of the debate. By thus preserving his influence in the church, he rendered himself of real importance in the state, and preserved his interest with the court to the last.

When the negotiation for the union of the two kingdoms was in agitation, his conduct was of signal service to government. There was nothing done with regard to that important transaction, in which he was not consulted. It was well understood by queen Anne and her ministers, that if the Presbyterian clergy had stated themselves in formal opposition to the treaty, it could not have taken effect; and it was equally known, that the intended remonstrances and complaints of the clergy to parliament against that measure, were chiefly, if not solely, prevented by the influence of Mr. Carstares. The queen was so satisfied with his good offices on this occasion, that, upon his going to London the year after, she took an opportunity of returning thanks to him in private; and, at the same time, presented him with a silver medal, struck on occasion of the union—a very few of which she had ordered to be cast off for her particular friends.

One of the consequences arising from the union of the two kingdoms, was, that the church of Scotland, from that time, lost much of its importance in the eye of government. The general assembly ceased likewise to be so formidable to administration, as from the revolution it had constantly been. To all this was added, that administration, during the latter end of queen Anne's reign, had no



disposition to favour the claims of the presbyterian establishment. These circumstances, however, did not teach the Scottish Clergy that prudence and moderation, which the delicate situation they were placed in required. They continued, with their usual violence, to carry on prosecutions against the episcopal ministers, some of whom, upon the most frivolous pretexts, were turned out of their livings. Mr. Carstares endeavoured, though in vain, to restrain the bigotry of his rigid brethren, and to prevent them from giving any just occasion of offence to government. On this account, so high did the spirit of party run, that, although he was the most respectable, he was, perhaps, the most unpopular clergyman in the church. He used frequently to complain of it, as a peculiar hardship, that he was forced, first to draw on himself the censure of his brethren by encountering their prejudices, and putting a stop to their violent proceedings; and then to justify to administration, those very measures which he had disapproved, and unsuccessfully attempted to frustrate. His condescension, in this respect, might possibly be carried too far; and his conduct with regard to the two bills for the restoration of patronages, and the toleration of the episcopal clergy of Scotland, we can by no means commend. When these acts were brought into parliament, Mr. Carstares was one of the agents sent up to London to oppose them, and he appears to have done it with sincerity.

Whatever reasons he might have found to change his opinion concerning patronage, the abolition of which he had disliked at the time of the revolution, his opposition to the law of toleration was the indication of a narrow mind. He was, indeed, carried away with the terrors which had seized the generality of his brethren, who considered the acts in question as preludes to the restoration of prelacy and the pretender. But no apprehensions of this kind ought to have prevailed against complying with the dictates of reason, of justice, of humanity, and of the christian religion. Although Mr. Carstares was happily unsuccessful in the commission entrusted to him, his presence in London was of considerable service to the church of Scotland. It gave him an opportunity of defeating certain projects which would have been really hurtful to the power of that church. It was proposed by some of the administration, to discontinue her annual assemblies, or, if they met, to prorogue them, as soon as they were constituted; and a bill was talked of, which should take away the only pretext for holding them for the future. Mr. Carstares, therefore, wisely thought proper to compound matters with queen Anne's ministry; and, upon condition that he might be authorised to assure his brethren, that no attempt would be made to introduce any alterations in the government or discipline of the church, he undertook to use all his influence to allay the ferments which the late proceedings in parliament had occasioned. In these endeavours he

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was remarkably successful. The queen and the administration were astonished at the peaceable temper of the next general assembly; and expressed, by various letters, their approbation of Mr. Carstares's prudent management. So great a respect was retained for him by the English court, that, before the meeting of the assembly in 1713, he was desired, by the earl of Oxford, to name whom he would chuse to be commissioner, and to send up a copy of such instructions as he judged to be seasonable at that juncture. This was accordingly done by him; and the duke of Athol, whom he recommended as a proper person, was appointed to the office.

All this time, Mr. Carstares was remarkably active in expressing his zeal for the protestant succession in the house of Hanover. He had been instrumental, in 1711, in procuring the order for prayers to be put up in the churches of Scotland, for the princess Sophia and her family. Every address of the general assemblies, till the demise of the queen, was full of the warmest protestations of their inviolable attachment to the succession established by law; and they were among the foremost in their congratulations of king George the first, upon his coming to the crown. The address on that occasion was drawn up by Mr. Carstares. His majesty, two years before his arrival in England, had signified, by a letter from his secretary, his acknowledgments to our divine for the part he had acted; and continued him in the office of chaplain for Scotland. This office Mr. Carstares did not live long to enjoy. In the month of August, 1715, he was seized with an apoplectic fit, which gave such a shock to his constitution, as impaired his faculties, and carried him off, on the 28th day of the following December, in the 66th or 67th year of his age, being lamented by his country as a true patriot; by the church, as her best benefactor; and by the university, as her greatest ornament. Mr. Carstares's private character was, in every view of it, amiable and respectable. His religion was not tinged with the extravagancies of enthusiasm, or debased by the rigours of superstition. He was distinguished for his discharge of the duties of hospitality; and his charity was unbounded.

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CARTE (*THOMAS*), a very learned English historian, was born at Clifton in Warwickshire; at which place his father, the Rev. Samuel Carte, at that time resided as vicar; and was baptized there by immersion, on April 23, 1686. If this account be exact, his progress in grammatical learning must have been very rapid and extraordinary; for it appears that he was admitted a member of University college, in Oxford, and matriculated on July 4, 1698, having then not long entered into the 13th year of his age. He took his degree of B. A. Jan. 1702; after which he was incorporated at Cambridge, where he became M. A. in 1706. In due time he entered into holy orders, and was appointed reader of the abbey church at Bath; where he preached a sermon on Jan. 30,



1713-14, in which he took occasion to vindicate Charles I. from aspersions with regard to the Irish rebellion. The dispute gave rise to our historian's first publications, entitled, "The Irish Massacre set in a clear light; wherein Mr. Baxter's account of it in the history of his own life, and the abridgment thereof by Dr. Calamy, are fully considered; together with two letters from Mr. Chandler, reviving the aforesaid account, to the Rev. Mr. Thomas Carte, at Bath; with his two replies to Mr. Chandler." This is inserted in the collection called Somers's Tracts." Upon the accession of George I. Mr. Carte's principles not permitting him to take the oaths to the new government, he assumed a lay habit. What particular concern he had in the rebellion of 1715 does not appear; but that he had some degree of guilt in this respect, or, at least, that he was strongly suspected of it by administration, is evident, from the king's troops having orders to discover and apprehend him. He had the good fortune to elude their search, by concealing himself at Colehill, Warwickshire, in the house of a clergyman. Mr. Carte himself officiated for a time as curate of the same place; after which, he was some time secretary to Bishop Atterbury. This connection threw him into fresh difficulties: so deeply was he thought to be engaged in the conspiracy ascribed to that eminent prelate, that a charge of high treason was brought against him; and a proclamation was issued, Aug. 13, 1722, offering a reward of 1000*l.* for seizing his person. He was again successful in making his escape, and fled into France, where he resided several years, under the borrowed name of Philips. Whilst Mr. Carte continued in that country, he was introduced to the principal men of learning and family, and gained access to the most eminent libraries, public and private, by which means he was enabled to collect large materials for illustrating an English edition of Thuanus.

Whilst this grand work was carrying on, queen Caroline, whose regard to men of letters is well known, received such favourable impressions of Mr. Carte, that she obtained permission for his returning to England in security; which he did some time between the years 1728 and 1730. He had not long been restored to his own country, before he engaged in one of the most important of his works, "The History of the life of James Duke of Ormonde, from his birth in 1610, to his death in 1688." This work is extended to three volumes folio. The third volume, which was published first, came out in 1735, and the first and second volumes in 1736. From a letter of Mr. Carte's to Dr. Swift, dated Aug. 11, 1736, it appears that, in writing the life of the duke of Ormonde, he had availed himself of some instructions which he had derived from the dean. In the same letter, he mentions his design of composing a general History of England, and finds great fault not only with Rapin de Thoyras, but with Rymer's "Fœdera." His accusations of that noble collection are in several respects erroneous and groundless. It is highly probable,



probable, that the success and popularity of Rapin's "History" gave considerable disgust to Mr. Carte and other gentlemen of the same principles, and suggested the scheme of a new undertaking. It is evident, from some letters written about this time to Dr. Z. Grey by our author, that he laid a great stress upon that part of his "Life of the Duke of Ormond," which vindicated Charles I. in his transactions with the earl of Glamorgan, and which brought a charge of forgery against that nobleman.

In April, 1738, Mr. Carte published, on a separate sheet, "A general account of the necessary materials for a History of England, of the society and subscriptions proposed for defraying the expences of it, and the method in which he intended to proceed in carrying on the work." In the following October, he had obtained subscriptions, or the promise of subscriptions, to the amount of 600*l.* a year. Not long after, he was at Cambridge, collecting materials for his history, from the university and other libraries. Whilst he was thus employed, his head quarters were at Madingly, the seat of Sir John Hinde Cotton, bart. whose large collection of old pamphlets and journals, published during the grand civil war between 1639 and 1660, he methodized, and procured to be bound in a great number of volumes. March 8, 1744, a cause in Chancery was determined in his favour, against his brother Samuel and his sister Sarah, with regard to a doubt concerning their father's will. Mr. Samuel Carte the elder had made Thomas his eldest son and residuary legatee; but, in a clause added to the will, it was provided, that, if he should be molested and prosecuted by the government, so as to incur a forfeiture, and be disabled from discharging the duty of an executor, then Samuel and Sarah were to assume that office, and to possess what was given to Thomas. Not many weeks after, our author, for what reasons we know not, fell under the suspicions of administration, and was taken into custody, together with a Mr. Garth, at a time when the Habeas Corpus act was suspended, in consequence of some apprehended designs in favour of the Pretender. It is certain, that nothing material was discovered against him, for he was soon discharged out of custody. This event did not detract from his popularity, or prevent his receiving great encouragement in his historical design. July 18, the court of common-council of the city of London agreed "to subscribe 50*l.* a year for seven years to Mr. Carte, towards defraying the expence of his writing the History of England." In the next month was printed a collection of the several papers that had been published by him relative to his great work.

October 18, the company of goldsmiths voted 25*l.* a year for seven years, towards defraying the expences of transcribing letters, negotiations, and other materials of the like nature: and, in the December following, the companies of grocers and vintners subscribed 25*l.* a year each, to the same purpose. Proposals for printing



ing the History were circulated in 1746, and the first volume of it was completed in December 1747; when the credit of a work which had been ushered into the world with so much preparation and expectation, and which had been supported by such ample subscriptions, was almost wholly overturned by a remarkable act of literary indiscretion. Mr. Carte, having taken occasion to speak of the unction of our kings, and of the great effects annexed to it, introduced, in a note, a story of one Christopher Lovel, a native of Wells in Somersetshire, who is represented as having been healed of the evil, at Avignon, in 1716, by application to the Pretender. The indiscretion he had been guilty of was hurtful to his interest. The corporation of London unanimously resolved, in April 1748, to withdraw their subscription; and the history fell into very general neglect. It is to the honour of Mr. Carte's fortitude, that he was not discouraged from prosecuting his undertaking; and perhaps he might receive private aid and support, though public assistance was withdrawn. Whatever may have been the case in that respect, his second volume, containing an account of all public transactions from the accession of Henry III. in 1216, to the death of Henry VII. in 1509, appeared in 1750. The third volume, which extended to the marriage of the Elector Palatine with the princess Elizabeth, daughter of James I. in 1613, was published in 1752. The fourth volume, which Mr. Carte did not live to complete, appeared in 1755. It was intended to have been carried on to the Restoration, but concludes with the year 1654. It was his design to have brought the narration down to the Revolution, for which purpose he had been at uncommon pains to collect materials, wherever they could be found. Notwithstanding our author's peculiar opinions and prejudices, his general history is undoubtedly a work of great merit in point of information. It is written with eminent exactness and diligence, and with a perfect knowledge of original authors. Mr. Carte died at Caldecot-house, near Abingdon, in Berkshire, April 2, 1754. At his decease, all his papers came into the hands of his widow, who was a daughter of Colonel Brett, and who afterwards married Mr. Jernegan, a gentleman intended for orders in the church of Rome; which, however, he declined taking, after he had received an education for that purpose. Mrs. Carte left the papers to her second husband for life, and after his death to the university of Oxford. They are now deposited in the Bodleian library, having been delivered by Mr. Jernegan to the university, 1778, for a valuable consideration. Whilst they were in this gentleman's possession, the earl of Hardwicke paid 200*l.* for the perusal of them. For a consideration of 300*l.* Mr. Macpherson had the use of them; who from these and other materials, compiled his History and State Papers. Mr. Carte was a man of a strong constitution, and indefatigable application. When the studies of the day were over, he would



would eat heartily ; and in conversation was chearful and entertaining.

Besides the works already mentioned, Mr. Carte was the author of the following publications. 1. A Collection of original Letters and Papers, concerning the Affairs of England, from 1641 to 1660, in two volumes 8vo. 1739. 2. The History of the Revolution of Portugal, from the Foundation of that Kingdom to the year 1567, with Letters of Sir Robert Southwell, during his Embassy there, to the Duke of Ormonde ; giving a particular Account of the deposing Don Alfonso, and placing Don Pedro on the throne. 8vo. 1780. 3. A full Answer to the Letter from a Bystander, 8vo. 1742. 4. A full and clear Vindication of the full Answer to a Letter from a Bystander. Do. 1743. 5. Catalogue des Rolles Gascons, Normans, & Francois conservés dans les Archives de la Tour de Londres ; tiré d'après celui du Gardé desdites Archives : & contenant la Precis & le Sommaire de tous les Titres qui s'y trouvent concernant la Guienne, la Normandie, & les autres Provinces de la France, sujettes autres fois aux Rois d'Angleterre, &c. In two volumes folio, with two most exact and correct indexes of places and persons.—Paris, 1743. This valuable collection, being calculated for the use of the French, is introduced with a preface in that language. 6. A Preface to a translation, by Mrs. Thompson, of the History of the memorable and extraordinary calamities of Margaret of Anjou, Queen of England, &c. by the Chevalier Michael Baudier. 8vo. London, 1736. 7. Advice of a Mother to her son and Daughter, translated from the French of the Marchioness de Lambert. 8. Farther Reasons, for rendering more effectual an Act of Queen Anne, relating to the vesting in Authors the Right of Copies, for the Encouragement of Learning, by R. H. Mr. Carte wrote, also, a paper (the MS. of which is in Mr. Nichols's possession) recommending a public library to be formed at the Mansion-house, and that the 12 great companies of the city of London should each of them subscribe 2000l. for that purpose. A translation of Mr. Carte's General History of England into French, was undertaken by several gentlemen in conjunction, but was never completed. Some parts of the translation are in Dr. Ducarel's possession. Mr. Carte left behind him, in MS. A Vindication of Charles I. with regard to the Irish Massacre. In 1758, was published a book, partly upon the same subject, entitled, *The Case of the Royal Martyr considered with Candour,* in two vol. 8vo. the author of which acknowledges his obligations to Mr. Carte. It was written by the Rev. J. Boswell, M. A. a clergyman and a schoolmaster, at Taunton, in Somersetshire. The same gentleman was the author of *A Method of Study, or a useful Library*, printed in 1738, in 8vo. a work of no distinguished merit ; and of two pamphlets, called *Remarks on the free and candid Disquisitions*, which appeared in 1750 and 1751.



Mr. Carte had two brothers, Samuel and John. Samuel Carte was admitted a scholar of Trinity-hall, Cambridge, on May 5, 1704, and proceeded LL. B. He was afterwards a member of Symond's-inn, and practised as a solicitor in Chancery, in which profession he became eminent. He was also a learned antiquary. Most of his manuscripts and papers relative to antiquities, are supposed to have been sold by his widow to the late Sir Thomas Cave, bart. He assisted Dr. Jackson, schoolmaster of Coventry, in his account of the benefactions and charities belonging to that city; and was the editor, though without his name, of Brewster's *Collectanea Ecclesiastica*, to which he added many learned notes. Mr. Samuel Carte was alive in 1760, but died not long after. Several manuscript letters of his, relative to subjects of antiquity, are in Dr. Ducarel's possession.

Mr. John Carte was entered at Trinity-hall, Cambridge, Jan. 9, 1707, where he was admitted to the degree of LL. B. Having taken holy orders, he became first vicar of Tachbroke, in the county of Warwick, and was afterwards promoted, by the dean and chapter of Westminster, to the vicarage of Hinckley, in Leicestershire, with the rectory of Stoke annexed. He held also the neighbouring rectory of Stanton; and resided at Hinckley, from 1720, till his death, which happened Dec. 17, 1735.

**CARTER (FRANCIS)**, F. S. A. author of "A Journey from Malaga to Gibraltar, 1776," 2 vols. 8vo. with plates, sold separately; reprinted in 2 vols. 8vo. 1778," with the plates inserted. The many coins engraved in this work were from the collection of the celebrated Spanish medallist Flores, whose cabinet Mr. Carter had purchased on his death, and disposed of the duplicates to Dr. Hunter. Mr. Carter died Aug. 1, 1783, when he had just completed (and had actually printed the first sheet of) "An historical and critical account of early printed Spanish Books;" in which, to use his own words, his intent was, "to write an historical and critical account of the most early printed volumes in the Spanish language, which had fallen into my possession during thirty years diligently collecting them, both in Spain, in France, and England." But he did not live to finish this work.

**CARTERET (JOHN)**, earl Granville, one of the most distinguished orators and statesmen of the present century, was born on the 22d of April, 1690. His father was George lord Carteret, baron Carteret, of Hawnes in the county of Bedford, having been so created on the 19th of October 1681, when he was only fifteen years of age; and his mother was lady Grace, youngest daughter of John, earl of Bath. By both parents he was descended from very ancient and honourable families, and from ancestors who had rendered themselves illustrious by many notable exploits. When he was no more than four years and five months old, he became lord Carteret, by the death of



of his father, who departed this life at the age of twenty-six. His lordship received his grammatical education at Westminster-school, from which he was removed to Christ church college, Oxford; in both which places he made such extraordinary improvements, that he became one of the most learned young noblemen of his time; and he retained to the last his knowledge and love of literature. Dr. Swift humorously asserts, that he carried away from Oxford, with a singularity scarcely to be justified, more Greek, Latin, and philosophy, than properly became a person of his rank; indeed, much more of each, than most of those who are forced to live by their learning will be at the unnecessary pains to load their heads with. Being thus accomplished, lord Carteret was qualified to make an early figure in life. As soon as he was introduced into the house of peers, which was on the 25th of May, 1711, he distinguished himself by his ardent zeal for the protestant succession. His conduct, in this respect, procured him the early notice of king George the first, by whom he was appointed, in 1714, one of the lords of the bed-chamber; in 1715, bailiff of the Island of Jersey; and in 1716, lord lieutenant and custos rotulorum of the county of Devon; which last office he held till August, 1721, when he resigned it in favour of Hugh lord Clinton. His mother also, lady Grace, was created viscountess Carteret, and countess Granville, by letters patent, bearing date on the first of January, 1714-15, with limitation of these honours to her son John lord Carteret. His lordship, though still young, became, from the early part of king George the first's reign, an eminent speaker in the house of peers. The first instance we find specifically recorded of the display of his eloquence, was in the famous debate on the bill for lengthening the duration of parliaments. In this debate, he supported the duke of Devonshire's motion for the repeal of the triennial act, by those peculiar and powerful arguments which the situation of affairs at that time afforded.

On the 18th of February, 1717-18, he spoke in behalf of the bill for punishing mutiny and desertion; and in the session of parliament, which met on the 11th of November following, he moved for the address of thanks to the king, to congratulate his majesty on the seasonable success of his naval forces; and to assure him, that the house would support him in the pursuit of those prudent and necessary measures he had taken to secure the trade and quiet of his dominions, and the tranquillity of Europe. The evidence lord Carteret had given of his great abilities, exciting farther the attention of government, he was appointed, on the 25th of January, 1718-19, ambassador extraordinary, and minister plenipotentiary to the queen of Sweden. He did not, however, leave England till the 1st of June following, when he embarked in the river for Gottenburgh, in his way to Stockholm, where he arrived on the 30th of the same month. On the 6th of July he presented his memorial to the queen, and had her majesty's answer the same day. His first business was, to remove



the difficulties which the British subjects had met with in regard to their commerce in the Baltic, and to procure satisfaction for the losses they had sustained. In this he so happily succeeded, that the queen ordered an equitable compensation to be made to the rightful claimants; and she farther ordered, that the ships belonging to Great Britain, should have freedom of trade and navigation in the Baltic, even though they were bound to the parts which had been taken from her by the Czar of Muscovy.

On the 6th of November, 1719, lord Carteret first took upon him the character of ambassador extraordinary and plenipotentiary; at which time, in a private audience, he offered his royal master's mediation to make peace between Sweden and Denmark; and also his majesty's mediation, to effect the same purpose between Sweden and the Czar. Both these mediations were readily accepted by the queen. A peace between Sweden, Prussia, and Hanover, having been concluded by lord Carteret, it was proclaimed at Stockholm, on the 9th of March, 1719-20. This was the prelude to a reconciliation between Sweden and Denmark. His lordship having settled a preliminary treaty between these two crowns, and having been appointed, in conjunction with the lord Polwarth, ambassador extraordinary and plenipotentiary to the congress of Brunswick, for finally adjusting all differences in the North, he had his audience of leave of the king and queen of Sweden, at Carlberg, on the 9th of June, 1720. Upon the same day he had the honour of dining with their majesties, who expressed their esteem for him in the most gracious terms. A few days after, he set out for Denmark; and on the 19th of June he had his first audience, at Fredericksburgh, of the Danish king, by whom he was received with great marks of attention and regard. He had brought with him the treaty of peace between Denmark and Sweden, which had already been agreed to and signed on the part of Sweden. After a conference of two days between lord Carteret and the Danish ministers, the treaty was, likewise, acceded to by the king of Denmark, and signed on the 3d of July.

From the gazette of August the 19th, in this year, we find his lordship appointed, together with earl Stanhope and sir Robert Sutton, ambassador extraordinary and plenipotentiary at the congress of Cambray; but whether he acted in this capacity doth not appear. The ratifications of the treaty of peace between Denmark and Sweden, were exchanged on the 22d of October, 1720; by which event an end was, in fact, put to the war, that had so long raged between Sweden, Russia, Denmark, and the king of Prussia; for though the Czar still held out, nothing very material was transacted; and that monarch, at length, entered into an agreement with their Danish majesties, without the intervention of a mediator. Lord Carteret having concluded his important and successful negotiation, left Denmark, and returned through Hanover, in his way to England, where  
he



he arrived on the 5th of December, with the satisfaction of having highly pleased his royal master.

A few weeks after our noble peer had returned from his embassy, we find him taking a share in the debates on the state of the national credit, occasioned by the unfortunate and iniquitous effects of the South-Sea scheme; and supporting earl Stanhope's opinion, that the estates of the criminals, whether directors or not directors, ought to be confiscated, to make good the public losses. Whilst this affair was in agitation, king George the first, in testimony of his approbation of lord Carteret's late conduct in Sweden and Denmark, appointed him to the honourable and important station of ambassador extraordinary to the court of France. Accordingly, his lordship received his instructions, and was on the point of setting out, when James Craggs, jun. esq. principal secretary of State, on whose character so much lustre hath been shed by his friendship with Addison, and his connection with Pope, departed this life on the 17th of February, 1720-21. The result of this event was, that lord Carteret's destination to the French court was changed, and he was constituted, on the 4th of May, successor to Mr. Craggs. On the next day he was admitted into that great office, and, at the same time, was sworn one of his majesty's most honourable privy council. Whilst lord Carteret was secretary of State, he not only discharged the general duties of his employment to the satisfaction of his royal master, but ably defended in parliament the measures of administration. This he did in the debate concerning Mr. Law, the famous projector of the Mississippi scheme, whose arrival in England, in 1721, by the connivance, as it was thought, and even under the sanction of the ministry, excited no small degree of disgust. Earl Coningsby having expressed the apprehensions and jealousies of the public upon the occasion, and having asked, whether Sir John Norris, who brought him over, had orders for that purpose, lord Carteret replied, that Mr. Law had had, many years before, the misfortune to kill a gentleman in a duel; but that having, at last, received the benefit of the king's clemency, and the appeal which was lodged by the relations of the deceased being taken off, he had come over to plead his majesty's most gracious pardon. It was added by his lordship, that there was no law to keep any Englishman out of his own country; and that, as Mr. Law was a subject of Great Britain, it was not even in the king's power to hinder him from coming over, if he thought fit. Lord Carteret took, also, a part, on the side of government, in the debate on the navy debt, and with regard to the various other motions and bills of the session.

In the new parliament, which met on the 11th of October, 1722, his lordship was equally active in supporting the measures of administration. The first subject which engaged the attention of the peers being the discovery of Lacy's plot, he spoke in favour of the duke of Grafton's bill to suspend the Habeas Corpus act for one year;



year; acquainted the house with the bishop of Rochester's, lord North and Grey's, and the earl of Orrery's commitment to the Tower; and defended the motion for the imprisonment of the duke of Norfolk. In all the debates concerning this conspiracy, and particularly with regard to the famous Atterbury, lord Carteret vindicated the proceedings of the court; as he did, likewise, in the case of the act for laying an extraordinary tax upon papists.

On the 26th of May, 1723, when the king's affairs called him abroad for the summer, his lordship was appointed one of the lords justices of the kingdom; but this did not hinder him from following his majesty to Hanover, as secretary of state. He went thither, in conjunction with lord Townshend, the other secretary; and both these noblemen, in their return to England, had several conferences at the Hague, with the principal persons of the Dutch administration, on subjects of importance. In the succeeding session of parliament, which opened on the 9th of January, 1723-4, lord Carteret, in the debate on the mutiny bill, supported the necessity of eighteen thousand men being kept up, as the number of land-forces, in opposition to lord Trevor, who had moved that the four thousand additional men, who had been raised the year before, should be discontinued. It was strongly urged by our noble secretary, that the public tranquillity proceeded from the security of government; and that as this security was in some measure owing to the additional forces, they were become necessary to preserve that happy tranquillity. Not many days after this debate, which happened on the 16th of March, several alterations took place at court. Among the rest of the changes, lord Carteret quitted the office of secretary of state, in which he was succeeded by the duke of Newcastle; and on the same day, being the third of April, 1724, he was constituted lord lieutenant of Ireland. It was not till the October following that he arrived at Dublin, where he was received with the usual solemnity. The Irish were at that time in a great ferment about the patent for Wood's halfpence, which makes so signal a figure in the life and writings of Dr. Swift. One of the first things done by the lord lieutenant, was to publish a proclamation, offering a reward of three hundred pounds for a discovery of the author of the *Drapiers Letters*.

Besides revoking Wood's patent, lord Carteret's administration was, in other respects, very acceptable and beneficial to the Irish. He discharged the duties of his high station, in general, with wisdom and fidelity, and the people were happy under his government.

On the 21st of September, 1725, his excellency went with the usual state to the house of peers, and being attended there by the commons, delivered a speech from the throne. The session, which was conducted with great harmony, and in which several acts were passed, evidently calculated for the good of the kingdom, was concluded



cluded by him, with the same solemnities, on the 3d of March, 1725-6. After this, his lordship having constituted Hugh, archbishop of Armagh, R. Welt, lord chancellor, and William Conolly, esq. speaker of the house of commons, lords justices during his absence, embarked for England, where he arrived in May, 1726, and received his majesty's approbation of his prudent conduct. During the times of his absence from Ireland, the primate Boulter kept up a continual correspondence with him; and from that excellent prelate's letters, may be learned many particulars concerning the state of affairs, and the characters of persons, in that kingdom, by those who have the curiosity to inquire into the subject.

On the 24th of January, 1726-27, lord Carteret ably defended the king's speech, which had been warmly animadverted upon by the opposition. In his lordship's reply, there is one passage which shews the opinion he then entertained, concerning the general nature of a commerce to the East-Indies. Having taken notice that our share in the East-India trade was neither so inconsiderable nor so unprofitable as some have been pleased to represent it, he added, that indeed, as that commerce drained Europe of a great quantity of silver, and returned only trifling commodities, which served to feed luxury, and which consequently might well be spared, it ought, perhaps, to be wished, that it might be entirely laid aside. Such were the sentiments which the wisest politicians were then disposed to entertain, concerning an object which hath since become of such mighty importance in a national view. His lordship, however, was of opinion, that the trade to the East Indies ought not to be laid aside, without the general consent of all the nations concerned in it; because, otherwise, they who gave it up would be obliged, at a dear rate, to purchase of them who should carry it on, those commodities which custom had rendered in a manner necessary.

On the 31st of May, 1727, lord Carteret was appointed one of the chief justices for the administration of the government during his majesty's absence. The same honour had been conferred upon him on the first of June, 1725. Upon the decease of George the first, who died suddenly at Osnabrug, in his way to Hanover, on the 11th of June, 1727, lord Carteret was one of the old privy council who assembled at Leicester house, where the new king was proclaimed. This was on the 14th of June, and the same day he was sworn of his majesty's privy council.

On the 29th of July following, he was again appointed lord lieutenant and chief governor of the kingdom of Ireland. Thither he passed over in the succeeding November, in consequence of the calling of a new parliament. On the 28th of the same month, the parliament was opened, by his excellency, with the usual solemnities; and the session continued till the 6th of May, 1728, when he gave the royal assent to twenty public acts, and concluded with a speech, expressive of his high regard for the welfare of the kingdom. After this,



this having constituted the archbishop of Armagh, Thomas Windham, esq. lord chancellor, and William Conolly, esq. speaker of the house of commons, lords justices, during his absence, he embarked for England, and arrived at St. James's about the middle of May. In 1729, lord Carteret returned again to Ireland, and held another session of parliament, which began on the 23d of September, and ended on the 15th of April, 1730.

His lordship's second vicegerency over the Irish nation, was as popular, if not more so, as the first. The many excellent laws that passed under his government, will be monuments to posterity of his wise administration. His polite and sociable manners were, likewise, highly acceptable to all ranks of people. What particularly recommended him was, his being above the little distinctions of party. He maintained a good correspondence with several of those who were called or reputed Tories, and occasionally distributed a few preferments, of no great significance, in that line. This having excited the complaint of some of the bigoted Whigs, gave occasion to a facetious and sensible tract of Dr. Swift's, entitled, "A Vindication of his Excellency John Lord Carteret, from the Charge of favouring none but Tories, High-church-men, and Jacobites." In this tract, the futility and folly of the accusations brought against his lordship are well exposed. With Dr. Swift the lord lieutenant appears to have maintained a strict friendship; and he was solicitous to act agreeably to the dean's views of the interest of the kingdom. In one of his letters, written to the dean some years afterwards, he thus expresses himself; "When people ask me how I governed Ireland? I say, that I pleased Dr. Swift." The editor of archbishop Boulter's letters seems to think, that this doth not redound to the honour of lord Carteret; but we see no reason to believe that it derogates from his character, or from the wisdom of his administration. The preferments which his excellency bestowed, at the instance of the dean of St. Patrick's, were conferred on learned and worthy men, who did not disgrace their recommender; and whatever may be thought of the pride, petulance, and peculiarities of Swift, it cannot rationally be denied, that he was sincerely devoted to the welfare of the Irish nation. The great advantages which, with so much equity and good policy, have lately been granted to Ireland, and which that country would not have dared to expect at the period we are writing of, will never permit us to look back with a favourable eye on the narrow measures of former times, or to think that the indulgences of lord Carteret were deserving of censure. His lordship, having continued the usual time allotted to his high office, quitted it in 1730, and was succeeded by the duke of Dorset.

We now come to a **part** of lord Carteret's life, including nearly twelve years, which, if we were to judge of it from the peerages, and other biographical works, we might suppose to have been spent in the utmost **inactivity**. The very **contrary**, however, will be found



to be the truth of the case; for though his lordship was in no department of government from 1730 to 1742, his abilities were far from lying torpid. Hitherto his parliamentary talents had been exerted only on the side of administration; but from this time he engaged in the grand opposition, that was carried on so long, and with so much pertinacity, against Sir Robert Walpole. In this opposition he took a very distinguished part, and was one of its ablest and most spirited leaders. There was scarcely any motion or question on which his eloquence was not displayed. His powers of oratory are allowed to have been eminently great; and it is highly probable, that they were invigorated and increased by that superior ardour which naturally accompanies an attack upon the measures of government.

On the 11th of February, 1741-42, the earl of Orford resigned all his places; and among the other changes which attended that event, lord Carteret, on the following day, was appointed one of his majesty's principal secretaries of state. His lordship had been a very little while in this employment, before we find him changing his parliamentary language. On the 25th of March, he opposed the motion for the commitment of the pension bill, and did not slightly contribute towards its being rejected. In the case, likewise, of the bill to indemnify evidences against Robert Earl of Orford, he spoke against it at large; not consistently, perhaps, with his former conduct, but however with some good appearance of reason. In September, 1742, lord Carteret was sent to the States General, to concert measures with them, in that critical juncture, for the maintenance of the liberties of the United Provinces, and the benefit of the common cause. Soon after his return, in the session of parliament which began on the 16th of November, he supported the address of thanks for his majesty's speech, and opposed the motion for discharging the Hanoverian troops in British pay. He distinguished himself also in favour of the bill for retailing spirituous liquors, through the several debates which arose during the progress of that bill. In 1743 he waited upon his majesty at Hanover, who, before his leaving St. James's, had appointed him one of the lords justices of the kingdom. His lordship attended his royal master through the whole interesting campaign of that year, in which the battle of Dettingen was fought; and the king placed the greatest confidence in his counsels. To this confidence lord Carteret was the more entitled, as it is generally allowed that he was eminently skilled in foreign affairs. On the death of his mother, upon the 18th of October, 1744, he succeeded to the titles of viscount Carteret and earl Granville. A few weeks after this event, he resigned the seals as secretary of state. He had engrossed the royal favour so much, that the duke of Newcastle and Mr. Henry Pelham are thought to have taken umbrage at his influence and greatness. He had also incurred the resentment of the patriotic party, whom he had sud-



denly forsaken, so that he had entirely lost his popularity. The two brothers, who were very powerful by their parliamentary interest, engaged in a political alliance with the leading men in the opposition, against the prime minister (for such he now was) and his measures. Earl Granville, perceiving the gathering storm, and being sensible of the impossibility of withstanding such a combination in parliament, wisely avoided the impending danger and disgrace, by a voluntary resignation of his employments. King George the Second with reluctance parted with a minister who had gained his personal affection by his great knowledge of the affairs of Europe, by his enterprizing genius, and, above all, by his ready compliance with the favourite views and prejudices of his royal master.

In the beginning of the year 1746 his lordship made an effort to retrieve his influence in the cabinet, and his pretensions were highly favoured by his sovereign. The duke of Newcastle, however, and Mr. Pelham, who knew his aspiring disposition, and dreaded his superior talents, refused to admit such a colleague into administration. To avoid an event so disagreeable to them, they resolved to strengthen their party, by introducing fresh auxiliaries into the offices of state. The measure they pursued did not at first answer their purpose. Some of the persons proposed by them were so disagreeable to his majesty in their private capacity, that he rejected the suit by which they were recommended. Upon this, the two Pelhams, the earl of Harrington, and all the adherents of the Newcastle party, immediately resigned their employments. Earl Granville was appointed secretary of state, and resumed the reins of administration. This was on the 10th of February, 1745-46; but his power was of a very short continuance. Finding that he could not counteract the accumulated opposition that preponderated against him, foreseeing that he should not be able to secure the supplies in parliament, and dreading the consequences of that confusion which his restoration had already produced, he voluntarily quitted the helm, resigning the seals on the 14th of February, four days after they had been put into his hands. The king, as well as the minister, was obliged absolutely to submit to so formidable a confederacy. The duke of Newcastle and the earl of Harrington resumed their posts, as principal secretaries of state; Mr. Pelham was again appointed first lord of the treasury; other preferments took place according to the recommendation of the restored party; and several persons were introduced into office, who had never before been in the service of government.

This hath ever been considered as one of the most remarkable instances recorded in our history, in which the sovereign hath been surrounded, controlled, and even dictated to, by a particular set of men. The fact hath often been insisted upon, and held out as a lesson of caution to future princes. The terror of the example may possibly



have been productive of great effects in the succeeding policy of government; effects which, perhaps, it is as little in the power, as it is in the inclination, of the writer of the present article fully to develop.

Though lord Granville was forcibly excluded from administration by his political antagonists, they were not able to prevent his receiving personal marks of favour from the royal hand. On the 22d of June, 1749, he was elected, at Kensington, one of the knights companions of the most noble order of the Garter, together with his present majesty, the margrave of Anspach, the duke of Leeds, the duke of Bedford, and the earl of Albemarle; and he was installed with them at Windsor, on the 12th of July, 1750. In the next year his lordship was again brought into the ministry, in connection with the very men by whom he had been so long and so warmly opposed. He was then constituted president of the king's most honourable privy council; an office for which he was admirably fitted by his eminent abilities, his distinguished eloquence, and his large experience in public business. It was probably from a sense of these qualifications, that, notwithstanding the various revolutions of administration, he was continued in this high post till his decease.

When his majesty went to Hanover, in 1752, earl Granville was appointed one of the lords justices of the kingdom; and he was in the commissions for opening and concluding the session of parliament which began on the 31st of May, 1754, and ended on the 5th of June following. If we are rightly informed, the last time in which he spoke in the House of Peers, was in the famous debate at the third reading of the militia bill, on the 24th of May, 1756. He had requested the lords to be summoned on the occasion, and declared that he had very powerful reasons to urge against the bill. When, in October, 1761, Mr. Pitt proposed in council an immediate declaration of war with Spain, and urged the measure with his usual energy, threatening a resignation if his advice should not be adopted, lord Granville is said to have replied to him in the following terms: "I find the gentleman is determined to leave us; nor can I say I am sorry for it, since he would certainly have compelled us to leave him. But if he be resolved to assume the right of advising his majesty, and directing the operations of the war, to what purpose are we called to this council? When he talks of being responsible to the people, he talks the language of the House of Commons; and forgets that, at this board, he is only responsible to the king. However, though he may possibly have convinced himself of his infallibility, still it remains that we should be equally convinced, before we can resign our understandings to his direction, or join with him in the measure he proposes."

Lord Granville so much retained his vivacity to the close of his life, as to be able to break out into sallies of wit and humour. Having in his last illness saluted a fair lady who visited him, he



said, "Madam, I know that your gin is good; I can tell it by the smack of your lips." His lordship's decease was on the second of January, 1763, in the 73d year of his age. He was twice married; first, at Long-Leat, on the 17th of October, 1710, to Frances, only daughter of Sir Robert Worsley, baronet; and secondly, on the 14th of April, 1744, to lady Sophia, daughter of Thomas earl of Pomfret. By his former wife he had three sons and five daughters; by the latter only one daughter. His first lady, who is mentioned by Dr. Swift as being possessed of great goodness and beauty, died at Hanover, on the 9th of June, 1743. His second lady was carried off by a fever, on the 7th of October, 1745, a few weeks after the birth of her daughter.

Lord Granville's character hath been drawn as follows, by the late earl of Chesterfield. "Lord Granville had great parts, and a most uncommon share of learning for a man of quality. He was one of the best speakers in the House of Lords, both in the declamatory and argumentative way. He had a wonderful quickness and precision in seizing the stress of a question, which no art, no sophistry, could disguise in him. In business he was bold, enterprising, and overbearing. He had been bred up in high monarchical, that is, tyrannical principles of government, which his ardent and imperious temper made him think were the only rational and practicable ones. He would have been a great first minister in France, little inferior, perhaps, to Richelieu; in this government, which is yet free, he would have been a dangerous one, little less so, perhaps, than lord Strafford. He was neither ill-natured nor vindictive, and had a great contempt for money; his ideas were all above it. In social life he was an agreeable, good-humoured, and instructive companion; a great, but entertaining talker. He degraded himself by the vice of drinking, which, together with a great stock of Greek and Latin, he brought away with him from Oxford, and retained and practised ever afterwards. By his own industry, he had made himself master of all the modern languages, and had acquired a great knowledge of the law. His political knowledge of the interest of princes and of commerce was extensive, and his notions were just and great. His character may be summed up in nice precision, quick decision, and unbounded presumption.

CARTES (RENE' DES), an eminent philosopher and mathematician, was descended from an ancient and noble family of Touraine in France, and younger son of Joachin des Cartes, counsellor in the parliament of Rennes, by Jane Brochard, daughter of the lieutenant-general of Poitiers. He was born at La Haye, in Touraine, March 31, 1596. His father used to call him, when a child, the philosopher, on account of his curiosity to know the reasons of things. In 1604 he was sent to the Jesuit's College at la Fleche, where he made great progress in the Latin and Greek tongues; and



to poetry he discovered, when very young, a particular affection. The fables of the ancients afforded him also a particular pleasure, by the agreeable turns of fancy in their texture. As a reward for his exact discharge of his duty, he was dispensed with attending so closely to the lectures as his companions; and this liberty he made use of to read over all the rare and valuable books he could procure. He left the college August 1612, his father designing him for the army; but being as yet too young and weak to bear the fatigues of war, he was sent to Paris the spring following. Though he did not launch into extravagance, or plunge into debauchery, yet, as he had no governor, he sometimes gamed very high, but had very great success. At Paris he renewed his acquaintance with many, whom he had known at college, and who induced him to retire from the world to pursue his studies without interruption; which he did for two years: but in May 1616, at the repeated solicitation of his friends, he set out for Holland, and entered himself a volunteer under the prince of Orange. He turned soldier, according to Baillet, that he might have a better opportunity to observe the different dispositions of men, and to fortify himself against all the accidents of life. That he might not be uneasy under the power of any superior, he refused upon his first entrance all command and all engagements, and supported himself at his own charge; but, merely for form, and to keep up the custom, he once received his pay, and preserved that piece of money all his life, as a testimony of his having served in the army.

Whilst he lay in garrison at Breda, during the truce between the Spaniards and Dutch, an unknown person caused a problem in mathematics, in the Dutch language, to be fixed up in the streets; when Des Cartes, seeing a concourse of people stop to read it, desired one who stood near him to explain it to him in Latin or French. The man promised to satisfy him, upon condition that he would engage to solve the problem; and Des Cartes agreed to the condition with such an air, that the man, though he little expected such a thing from a young cadet in the army, gave him his address, and desired him to bring him the solution. Des Cartes returned to his lodging, and next day visited Beekman, principal of the college of Dort, who was the person that had translated the problem to him. Beekman seemed surprised at his having solved it in such a short time; but his wonder was much increased to find, upon talking to the young gentleman, that his knowledge was much superior to his own in those sciences, wherein he had employed his whole time for several years.

Des Cartes, during his stay at Breda, wrote in Latin a treatise of music, and laid the foundation of several of his works. In October 1619 he entered himself a volunteer in the army of the duke of Bavaria. In 1621 he made the campaign in Hungary, under the count de Bucquoy; but the loss of his general, who was killed at a siege that



that year, determined him to quit the army. Soon after he began his travels into the North, visited Silesia, the utmost parts of Poland, Pomerania, the coasts of the Baltic, the marquifate of Brandenburg, Holstein, East Friesland, and West Friesland; in his passage to which last place he was in danger of being murdered. The sailors imagined him to be a merchant, who had a large sum of money about him, and perceiving him to be a foreigner who had little acquaintance in the country, and a man of a mild disposition, they resolved to kill him, and throw his body into the sea. They discoursed of their design before his face, not knowing that he understood any language except French, in which he spoke to his valet de chambre. Des Cartes started up of a sudden, and, drawing his sword, spoke to them in their own language in such a tone as struck terror into them. Upon this they behaved very civilly. The year following he went to Paris, where he cleared himself from the imputation of having been received among the Rosicrucians, whom he looked upon as a company of visionaries and impostors.

Laying aside the study of mathematics, he now applied himself again to ethics and natural philosophy. The same year he took a journey through Swisserland to Italy. Upon his return he settled at Paris; but his studies being interrupted by frequent visits, he went in 1628 to the siege of Rochelle. He came back to Paris in November; and a few days after, being present at a meeting of men of learning, at the house of M. Bagni, the pope's nuncio, he was prevailed upon to explain his sentiments with regard to philosophy. The nuncio afterwards urging him to publish them, he retired to Amsterdam in March 1629, and from thence to a place near Franeker in Friesland, where he began his metaphysical meditations, and spent some time in dioptrics. He also wrote, at this time, his thoughts upon meteors. In about six months he left Franeker, and went to Amsterdam. He imagined that nothing could more promote the temporal felicity of mankind, than an happy union of natural philosophy and mathematics; but before he should set himself to relieve men's labours, or multiply the conveniences of life by mechanics, he thought it necessary to discover some means of securing the human body from disease and debility. This led him to study anatomy, in which he employed all the winter at Amsterdam; and to the study of anatomy he joined that of chemistry. He took a short tour about this time to England, and made some observations near London, concerning the declinations of the magnet. In the spring of 1633 he removed to Deventer, where he completed several works left unfinished the year before, and resumed his studies in astronomy. In the summer he put the last hand to his "Treatise of the World." The next year he came back to Amsterdam, and soon after took a journey into Denmark, and the lower parts of Germany. In autumn 1635 he went to Lewarden in Friesland, where he remained till 1637, and wrote his "Treatise of Mechanics." In



1637 he published his four treatises concerning method, dioptrics, meteors, and geometry. About this time he received an invitation to settle in England from Sir Charles Cavendish, brother to the earl of Newcastle, with which he did not appear backward to comply, especially upon being assured that the king was a Catholic in his heart; but the civil wars breaking out in England, prevented this journey. At the end of 1631, Lewis XIII. of France invited him to his court, upon very honourable conditions, but he could not be prevailed upon to quit his retirement. This year he published his meditations concerning the existence of God, and the immortality of the soul. In 1645 he applied with fresh vigour to anatomy, but was a little diverted from his study by the question concerning the quadrature of the circle, at that time agitated. During the winter of that year he composed a small tract against Gassendus's Instances, and another of the nature of the passions. About this time he carried on an epistolary correspondence with the princess Elizabeth, daughter of Frederic V. elector palatine, and king of Bohemia, who had been his scholar in Holland. A dispute arising between Christina, queen of Sweden, and M. Chanut, the resident of France, concerning this question, When a man carries love or hatred to excess, which of these two irregularities is the worst? the resident sent the question to Des Cartes, who upon that occasion drew up the dissertation upon love published in the first volume of his letters, which proved highly satisfactory to the queen. In June 1647 he took a journey to France, where the king settled on him a pension of three thousand livres; and returned to Holland about the end of September. In November he received a letter from M. Chanut, desiring, in queen Christina's name, his opinion of the sovereign good; which he accordingly sent her, with some letters upon the same subject formerly written to the princess Elizabeth, and his treatise of the passions. The queen was so highly pleased with them, that she wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived at Stockholm in October 1648. Her majesty engaged him to attend her every morning at five o'clock, to instruct her in his philosophy; and desired him to revise and digest all his unpublished writings, and to draw up from them a complete body of philosophy. She purposed likewise to fix him in Sweden, by allowing him a revenue of 3000 crowns a year, with an estate which should descend to his heirs and assigns for ever, and to establish an academy, of which he was to be director; but these designs were broke off by his death, which happened Feb. 11, 1650, aged 54. His body was interred at Stockholm, and seventeen years afterwards removed to Paris, where a magnificent monument was erected to him in the church of Genevieve du Mont.

Dr. Barrow, in his "*Opuscula*," tells us, that Des Cartes was undoubtedly a very ingenious man, and a real philosopher, and one who



who seems to have brought those assistances to that part of philosophy relating to matter and motion, which perhaps no other had done ; that is, a great skill in mathematics ; a mind habituated, both by nature and custom, to profound meditation ; a judgment exempt from all prejudices and popular errors, and furnished with a considerable number of certain and select experiments ; a great deal of leisure ; an entire disengagement, by his own choice, from the reading of useless books, and the avocations of life ; with an incomparable acuteness of wit, and an excellent talent of thinking clearly and distinctly, and of expressing his thoughts with the utmost perspicuity. Dr. Edmund Halley, in a paper concerning optics, communicated to Mr. Wotton, and published by the latter in his " Reflections upon ancient and modern Learning," writes as follows : " As to dioptrics, though some of the ancients mention refraction as a natural effect of transparent media, yet Des Cartes was the first who in this age has discovered the laws of refraction, and brought dioptrics to a science." Mr. John Keil, in the introduction to his " Examination of Dr. Burnet's Theory of the Earth," tells us, that Des Cartes was so far from applying geometry and observations to natural philosophy, that his whole system is but one continued blunder upon the account of his negligence in that point ; which he could easily prove, by shewing that his theory of the vortices, upon which his system is grounded, is absolutely false ; and that Sir Isaac Newton has shewn, that the periodical times of all bodies, which swim in vortices, must be directly as the squares of their distances from the center of them : but it is evident from observations, that the planets, in turning round the sun, observe quite another law from this ; for the squares of their periodical times are always as the cubes of their distances, and therefore since they do not observe that law, which of necessity they must, if they swim in a vortex, it is a demonstration that there are no vortices, in which the planets are carried round the sun. " Nature," says Voltaire, " had favoured Des Cartes with a shining and strong imagination, whence he became a very singular person, both in private life, and in his manner of reasoning. This imagination could not conceal itself, even in his philosophical works, which are every where adorned with very shining, ingenious metaphors. Nature had almost made him a poet ; and indeed he wrote a piece of poetry for the entertainment of Christina queen of Sweden, which, however, was suppressed in honour of his memory. He extended the limits of geometry as far beyond the place where he found them, as Sir Isaac Newton did after him ; and first taught the method of expressing curves by equations. He applied this geometrical and inventive genius to dioptrics, which, when treated by him, became a new art ; and if he was mistaken in some things, the reason is, that a man who discovers a new tract of land, cannot at once know all the properties of the soil. Those who come after him, and make these lands fruitful,



fruitful, are at least obliged to him for the discovery." Voltaire acknowledges, that there are innumerable errors in the rest of Des Cartes' works; but adds, that geometry was a guide which he himself had in some measure formed, and which would have safely conducted him through the several paths of natural philosophy: nevertheless, he at last abandoned this guide, and gave entirely into the humour of framing hypotheses; and then philosophy was no more than an ingenious romance, fit only to amuse the ignorant.

Des Cartes is said to have borrowed his improvements in algebra and geometry from Mr. Thomas Harriot's "*Artis Analyticæ Praxis*." He was never married, but had one natural daughter, who died when she was but five years old.

**CARTWRIGHT (THOMAS)**, a puritan divine of great learning and eminence, was born in Hertfordshire, about the year 1535: Having been kept at a grammar-school till he was fit for the university, he was sent to Cambridge, where he was admitted into St. John's College in 1550. He applied himself to his studies with uncommon assiduity; and being possessed of excellent natural parts, he made a great proficiency in learning. It is said, that he allowed himself no more than five hours sleep in the night, and that he adhered to this custom to the end of his life. Upon the death of king Edward VI. when he had been about three years at the university, he quitted that seat of learning, and became clerk to a counsellor at law. But this did not prevent him from continuing to prosecute his former studies, in which he took more delight than in the profession of the law. He remained in this situation till the beginning of the reign of queen Elizabeth, when the gentleman under whom he was placed as a clerk, having met with Dr. Pilkington, master of St. John's college in Cambridge, he made him acquainted with his strong attachment to the pursuits of literature. In consequence of this, the doctor desired to have some conversation with Mr. Cartwright; when being convinced of his great abilities and attainments, he offered to take him back again to St. John's college, to which his master consented. He accordingly returned to the university; and in the year 1560, was chosen fellow of St. John's college. About three years after he was removed to a fellowship in Trinity College, where, on account of his great merit, he was shortly made one of the eight senior fellows.

In 1564, queen Elizabeth visited the university of Cambridge, and remained there five days, viewing the several colleges, and hearing public speeches and disputations. Mr. Strype says, that "the ripest and most learned men were selected for the disputants;" Mr. Cartwright was one of these; and appears on this occasion to have greatly distinguished himself. In 1567, he commenced bachelor of divinity; and three years after, was chosen to be lady Margaret's divinity-reader. It is particularly mentioned, that he read upon the first and second chapters of the Acts of the Apostles, and performed



it with such acuteness of wit, and such solidity of judgment, as excited the admiration of his hearers. He also became so famous as a preacher, that when it came to his turn to preach at St. Mary's church, the sexton was obliged to take down the windows, on account of the multitudes that came to hear him.

Mr. Cartwright took occasion, in his lectures, to deliver his sentiments concerning church-discipline, which being unfavourable to the established hierarchy, public accusations were soon exhibited against him: though Mr. Strype says, that "he had, indeed, a great party in the university, and some of them men of learning, who stuck close to him, exceedingly admiring him; though some of them, better informed, fell off afterwards." Archbishop Grindal wrote a letter to sir William Cecil, chancellor of the university, on the 23d of June, 1570, requesting him to take some speedy course against Mr. Cartwright; alledging, that in his readings, he daily made invectives against the external policy, and distinction of states, in the ecclesiastical government; in consequence of which the youth of the university, who frequented his lectures in great numbers, "were in danger to be poisoned with a love of contention, and a liking of novelty." He therefore recommended, that the chancellor should write to the vice-chancellor, to enjoin silence upon Cartwright and all his adherents, both in schools and pulpits; and afterwards, upon examination, and hearing of the matters before him, and some of the heads of houses, to reduce the offenders to conformity, or to expel them out of the colleges, or the university, as the cause should require; and also that the vice-chancellor should not suffer Mr. Cartwright to take his degree of doctor of divinity at the approaching commencement, for which he had applied. Dr. Whitgift also zealously opposed Cartwright, and wrote another letter to the chancellor upon the occasion, communicating to him not only what Cartwright had "openly taught," but also "what he had uttered to him in private conference."

Mr. Cartwright vindicated his conduct in a letter to sir William Cecil, dated the 9th of July; in which he declared his extreme aversion to every thing that was seditious and contentious; and affirmed that he had taught nothing, but what naturally flowed from the text concerning which he had treated. He observed, that when an occasion offered itself of speaking concerning the habits, he had waved it: though he acknowledged that he had taught, that the ministry of the church of England had declined from the ministry of the ancient and apostolical church, and that he wished it to be restored to greater purity. But these sentiments, he said, he had delivered calmly and sedately, and in such a manner as could give offence to none but the ignorant or the malignant, and those who were eager to catch at something to calumniate him. He asserted, that he had the utmost reason to believe, that he should have obtained the testimony of the university in favour of his innocence, had not the vice-chancellor denied him a congregation. He solicited the protection of the chancellor,

so far as his cause was just ; and transmitted to him a testimonial of his innocence, signed by several learned members of the university, and in which his abilities, learning, and integrity, were spoken of in very high terms.

Sir W. Cecil seems to have been inclined to treat Mr. Cartwright with candour and moderation : but his opponents continued to prosecute him with great animosity. He was cited to appear before Dr. Mey, the vice-chancellor of the university, and some of the heads of houses, and examined upon sundry articles of doctrine, said to be delivered by him in his public lectures ; and which were affirmed to be contrary to the religion received, and allowed, by public authority, in the realm of England : and it was demanded of him, whether he would stand to those opinions and doctrines, or whether he would renounce them. Mr. Cartwright desired, that he might be permitted to commit to writing what his judgment was upon the points in controversy : which being assented to, he drew up six propositions to the following purport, and which he subscribed with his own hand :

I. The names and functions of archbishops and archdeacons ought to be abolished.

II. The offices of the lawful ministers of the church, viz. bishops and deacons, ought to be reduced to the apostolical institution : bishops to preach the word of God and pray, and deacons to be employed in taking care of the poor.

III. The government of the church ought not to be entrusted to bishops chancellors, or the officials of archdeacons ; but every church should be governed by it's own minister and presbyters.

IV. Ministers ought not to be at large, but every one should have the charge of a certain flock.

V. No man should solicit, or stand as a candidate for the ministry.

VI. Bishops should not be created by civil authority, but ought to be openly and fairly chosen by the church.

Some other propositions, which were said to be dangerous and seditious, were also collected out of Mr. Cartwright's lectures, and sent to court by Dr. Whitgift, to incense the queen and chancellor against him : and he was forbidden, by the vice-chancellor, and heads of the university, to read any more lectures, till they should receive some satisfaction, that he would not continue to propagate the same opinions. He was also prevented from taking his doctor's degree, by the authority of the vice chancellor : which appears to have given great umbrage to many in the university, and to have occasioned a considerable disturbance.

In 1571, Dr. Whitgift became vice-chancellor of the university ; and by his influence more rigorous statutes were procured for it's government : and Mr. Cartwright was deprived of his place of Margaret-professor. But he still continued senior fellow of Trinity



College; though the following year he was also deprived of his fellowship, it being alledged, that he had forfeited it, by not entering into priest's orders in due time, in conformity to the statutes. Being thus driven from the university, and out of all employment, he travelled beyond sea, where he became acquainted with the most celebrated divines in the several protestant universities of Europe, with many of whom he established a correspondence. They appear to have entertained a very high esteem for him; and the celebrated Beza, in a letter to one of his English correspondents, expressed himself thus concerning him: "Here is now with us your countryman, Thomas Cartwright, than whom, I think, the sun doth not see a more learned man." While he was abroad, he was chosen minister to the English merchants at Antwerp, and afterwards at Middleburgh, where he continued two years, with little or no profit to himself; though his labours as a preacher are said to have been extremely acceptable and successful. But the importunity of his friends in England, at length prevailed on him to return again to his native country.

A very severe persecution had now taken place for several years against the puritans: on whose behalf a piece was published, entitled "A short remonstrance to the Parliament;" to which were annexed a letter from Beza to the earl of Leicester, and another from Gualtero to Bishop Parkhurst, recommending a reformation of church discipline. This work contained what was called "the platform of a church;" the manner of electing ministers; their several duties; and arguments to prove their equality in government. It also attacked the corruptions of the hierarchy, and the proceedings of the bishops, with much severity of language. The admonition was concluded with a petition to the two houses, that a discipline more consonant to the word of God, and agreeing with the foreign reformed churches, might be established by law. For the puritans, though labouring under the weight of persecution, were not zealous to promote liberty of conscience, but only anxious for the establishment of that mode of ecclesiastical discipline, which they thought to be the best, and the most apostolical. Neither the episcopalians, nor the puritans, of that age, had any just sentiments of toleration. Mr. Field and Mr. Wilcox, authors of the admonition, and who attempted to present it to the parliament, were committed to Newgate on the 2d of October, 1572. Notwithstanding which, Mr. Cartwright, after his return to England, wrote "A second Admonition to the Parliament," with an humble petition to the two houses, for relief against the subscription required by the ecclesiastical commissioners. The same year Dr. Whitgift published an answer to the admonition: to which Mr. Cartwright published a reply in 1573; and about this time a proclamation was issued for apprehending him. In 1574, Dr. Whitgift published, in folio, a "Defence of the Answer to the Admonition, against the Reply of T. C." In 1575, Mr. Cartwright published a "Second Reply" against Dr. Whitgift; and



and in 1577, appeared "The rest of the second Reply of Thomas Cartwright, against master Doctor Whitgift's Answer, touching the church-discipline." This seems to have been printed in Scotland; and, it is certain, that, before it's publication, Mr. Cartwright had found it necessary to leave the kingdom; whilst his opponent was raised to the bishopric of Worcester.

Mr. Cartwright continued abroad about five years; during which time he officiated as a minister to some of the English factories. About the year 1580, James VI. king of Scotland, having an high opinion of his learning and abilities, sent to him, and offered him a professorship in the university of St. Andrew's; but this he thought proper to decline. Upon his return to England, officers were sent to apprehend him, as a promoter of sedition, and he was thrown into prison. He probably obtained his liberty through the interest of the lord Treasurer Burleigh, and the earl of Leicester, by both of whom he was favoured: and the latter conferred on him the post of master of the hospital which he had founded in Warwick. In 1583, he was earnestly persuaded, by several learned protestant divines, to write against the Rhemish translation of the New Testament. He was likewise encouraged in this design by the earl of Leicester and sir Francis Walsingham: and the latter sent him an hundred pounds towards the expences of the work. He accepted of it: but after some time, received an arbitrary and unjust order from archbishop Whitgift, prohibiting him from prosecuting the work any farther. Though he was much discouraged by this, he nearly completed the performance: but it was not published till many years after his death. It is said, that queen Elizabeth sent to Beza, requesting him to undertake a work of this kind; but he declined it, declaring, that Cartwright was much more capable of the task than himself.

Notwithstanding the high estimation in which he was held, and his many admirers, in the year 1585, he was again committed to prison by Dr. Aylmer, bishop of London: and that prelate gave some offence to the queen, by making use of her majesty's name on the occasion. When he obtained his liberty is not mentioned: but we find that in 1590, when he was at Warwick, he received a citation to appear in the Star-chamber, together with Edmund Snape, and some other puritan ministers, being charged with setting up a new discipline, and a new form of worship, and subscribing their names to stand to it. This was interpreted an opposition and disobedience to the established laws. Mr. Cartwright was also called upon to take the oath *ex officio*; but this he refused, and was committed to the Fleet.

In May, 1591, he was sent for by bishop Aylmer, to appear before him, and some others of the ecclesiastical commissioners, at that prelate's house. He had no previous notice given him, to prevent any concourse of his adherents upon the occasion. The bishop threw  
out



out some reproaches against him, and again required him to take the oath *ex officio*. The attorney-general did the same; and represented to him, "how dangerous a thing it was, that men should, upon the conceits of their own heads, and yet under colour of conscience, refuse the things that had been received for laws of a long time." Mr. Cartwright assigned sundry reasons for refusing to take the oath; and afterwards desired to be permitted to vindicate himself from some reflections that had been thrown out against him by the bishop, and the attorney-general. But to this bishop Aylmer would not consent, alledging, "that he had no leisure to hear his answer." The good prelate had found time to accuse Cartwright, but had no time to spare for hearing his vindication; though he informed him, that he might defend himself from the public charges that he had brought against him, by a private letter to his lordship.

With this kind of justice Mr. Cartwright was obliged to be contented, and was immediately after again committed to the Fleet, and kept in a very close and rigorous confinement. In August, 1591, he wrote a letter to lady Russel, stating some of the grievances under which he laboured, and solicited her interest with lord Burleigh to procure him better treatment. The same year, king James wrote a letter to queen Elizabeth, requesting her majesty to shew favour to Mr. Cartwright and his brethren, on account of their great learning, and faithful labours in the gospel. But he did not obtain his liberty till about the middle of the year 1592, when he was restored to his hospital at Warwick, and was again permitted to preach. But his health appears to have been much impaired by his long confinement, and close application to study.

He died on the 27th of December, 1603, in the sixty-eighth year of his age, having preached a sermon on mortality but two days before. He was buried in the hospital at Warwick. Mr. Cartwright was pious, learned, and laborious; an acute disputant, and an admired preacher; of a disinterested disposition, generous and charitable, and particularly liberal to poor scholars. The treatment which he received on account of his opinions was extremely unjust and cruel, and reflects great dishonour on those prelates who were active in the persecution of him. Besides the pieces already mentioned, Mr. Cartwright was author of several practical commentaries on different parts of the scripture.

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CARTWRIGHT (WILLIAM), was born at Northway, near Tewksbury in Gloucestershire, in 1611. From the free-school of Cirencester, he was removed to Westminster-school, being chosen a king's scholar. In 1628, he was elected a student of Christ-church in Oxford. He took the degree of M. A. in 1635. Afterwards he went into holy orders, and became a celebrated preacher in the university. In 1642, bishop Duppa appointed him to be succentor in the church of Salisbury, and in 1643, he was chosen junior proctor  
of



of the university. He was also metaphysical reader of the university. He died in 1643, aged 33. Ben Johnson said of him, "My son Cartwright writes all like a man." There are extant of this author's four plays, besides other poems, which were printed together in 1651, accompanied by above 50 copies of commendatory verses. Wood tells us, Cartwright wrote also, 1. *Poemata Græca & Latina*. 2. *An Offspring of Mercy issuing out of the Womb of Cruelty: a Passion Sermon*, preached at Christ-church in Oxford, on Acts ii. 23. 3. *On the signal Days in the month of November*, in relation to the Crown and Royal Family: a Poem. 4. *Poems and Verses, containing Aires for several Voices*, set by Mr. Henry Lawes.

CARY (ROBERT), a learned chronologer, was born at Cookington in the county of Devon, about 1615. He took his degrees in arts at Oxford, and was created LL. D. by virtue of mandatory letters from the chancellor, William marquis of Hertford, his kinsman, in 1644. After his return from his travels, he was presented by the aforesaid nobleman to the rectory of Portlemouth, near Kingsbridge in Devonshire; but not long after drawn over by the presbyterian ministers to their party, and chosen moderator of that part of the second division of the county of Devon, which was appointed to meet at Kingsbridge. Nevertheless, upon the restoration of Charles II. he was one of the first that congratulated that prince upon his return, and soon after was preferred to the archdeaconry of Exeter: but in 1664, he was on some pretext, furnished by his infirmities or imprudence, ejected out of it by some great men then in power. The rest of his days he spent at his rectory at Portlemouth, and died, aged 73, in 1688. He published "*Palælogia Chronica*, a Chronological Account of ancient Time, in three parts, 1. Didactical, 2. Apodeictical, 3. Canonical, in 1677. He also translated into Latin verse those hymns of our church, that are appointed to be read after the lessons, together with the creed. In his carriage and behaviour, he was as much a gentleman, as he was in his birth and extraction; free and generous, courteous and obliging, and very critical in all the arts of complaisance and address.

CARY (LUCIUS), eldest son of Henry the first lord viscount Falkland, was born, as is supposed, at Burford in Oxfordshire about 1610. He received his academical learning at Trinity college in Dublin, and St. John's college in Cambridge. Before he came to be 20 years of age, he was master of an ample fortune, which descended to him by the gift of a grandfather, without passing through his father and mother, who were then alive. Shortly after that, and before he was of age, he went into the Low Countries, with a resolution of procuring a command; but was diverted from it by the complete inactivity of that summer. On his return to England, he entered



entered upon a very strict course of study. We are informed by lord Clarendon, that his house being within a little more than 10 miles of Oxford, he contracted familiarity and friendship with the most polite and accurate men of that university, who found such an immenseness of wit, and such a solidity of judgment in him, so infinite a fancy, bound in by most exact reasoning, such a vast knowledge, that he was not ignorant in any thing, yet such an excessive humility, as if he had known nothing, that they frequently resorted, and dwelt with him, as in a college situated in a purer air; so that his house was a university in a less volume, whither they came, not so much for repose, as study; and to examine and refute those grosser propositions which laziness and consent made current in vulgar conversation. Before he was 23 years of age, he had read over all the Greek and Latin fathers, and was indefatigable in looking over all books, which with great expence he caused to be transmitted to him from all parts. About the time of his father's death, in 1633, he was made one of the gentlemen of the privy-chamber to Charles I. In 1639, he was in the expedition against the Scots, and afterwards went a volunteer with the earl of Essex. He was chosen, in 1640, a member of the house of commons for Newport in the Isle of Wight, in the parliament which began at Westminster April 13, the same year. The debates being there managed with all imaginable gravity and sobriety, he contracted such a reverence for parliaments, that he thought it really impossible they could ever produce mischief or inconvenience to the kingdom, or that the kingdom could be tolerably happy in the intermission of them. From the unhappy and unseasonable dissolution of that parliament, he probably harboured some jealousy and prejudice to the court, towards which he was not before immoderately inclined. He was chosen again for the same place in the parliament, which began the 3d of November following; and in the beginning of it declared himself very sharply and severely against those exorbitances of the court, which had been most grievous to the state. He was so rigid an observer of established laws and rules, that he could not endure a breach or deviation from them; and thought no mischief so intolerable, as the presumption of ministers of state to break positive rules for reasons of state, or judges to transgress known laws upon the title of conveniency or necessity. This made him so severe against the earl of Strafford and the lord Finch, contrary to his natural gentleness and temper. With respect to both those lords, he was misled by the authority of those who, he believed, understood the laws perfectly, of which himself was utterly ignorant. He had contracted a prejudice against archbishop Laud, and some others of the bishops; which biased his judgment so far, as to make him concur in the first bill to take away the votes of bishops in the house of lords. This gave occasion to some to believe, that he was no friend to the church, and the established government of it: it also caused many in the house of

commons



commons to hope, that he might be brought to a further compliance with their designs. Indeed, the great opinion he had of the uprightness and integrity of those persons who appeared most active against the court, kept him longer from suspecting any design against the peace of the kingdom; and though he differed from them commonly in conclusions, he believed long their purposes were honest. When better informed what was law, and discerning in them a desire to controul that law by a vote of one or both houses, no man more opposed those attempts, and gave the adverse party more trouble, by reason and argumentation. About six months after passing the above-mentioned bill for taking away the bishops votes, when the same argument came again into debate, he changed his opinion, and gave the house all the opposition he could; insomuch, that he was by degrees looked upon as an advocate for the court; to which he contributed so little, that he declined those addresses, and even those invitations which he was obliged almost by civility to entertain. He was so jealous of the least imagination of his inclining to preferment, that he affected even a moroseness to the court and to the courtiers, and left nothing undone which might prevent and divert the king's or queen's favour towards him, but the deserving it. When the king sent for him once or twice to speak to him, and to give him thanks for his excellent comportment in those councils which his majesty termed doing him service, his answers were more negligent, and less satisfactory, than might be expected; as if he cared only that his actions should be just, not that they should be acceptable: and he took more pains, and more forced his nature to actions unagreeable and unpleasant to it, that he might not be thought to incline to the court, than most men have done to procure an office there: not that he was in truth averse from receiving public employment, for he had a great devotion to the king's person, and had before used some small endeavour to be recommended to him for a foreign negociation, and had once a desire to be sent ambassador into France; but he abhorred an imagination or doubt should sink into the thoughts of any man, that in the discharge of his trust, and duty in parliament, he had any bias to the court, or that the king himself should apprehend that he looked for a reward for being honest. For this reason, when he heard it first whispered, that the king had a purpose to make him a privy counsellor, for which there was in the beginning no other ground but because he was known to be well qualified, he resolved to decline it, and at last suffered himself to be only over-ruled by the advice and perswasion of his friends to submit to it. Afterwards when he found that the king intended to make him secretary of state, he was positive to refuse it, declaring to his friends that he was most unfit for it, and that he must either do that which would be great disquiet to his own nature, or leave that undone which was most necessary to be done by



one that was honoured with that place ; for the most just and honest men did, every day, that which he could not give himself leave to do. He was so exact and strict an observer of justice and truth, that he believed those necessary condescensions and applications to the weakness of other men, and those arts and insinuations which are necessary for discoveries, and prevention of ill, would be in him a declension from his own rules of life, though he acknowledged them fit, and absolutely necessary to be practised in those employments. However he was at last prevailed upon to submit to the king's command, and became his secretary : but, two things he could never bring himself to, whilst he continued in that office (which was to his death), for which he was contented to be reproached, as for omissions in a most necessary part of his place. The one, employing of spies, or giving any countenance or entertainment to them ; not such emissaries, as with danger would venture to view the enemy's camp, and bring intelligence of their number, or quartering, or any particulars that such an observation can comprehend ; but those who, by communication of guilt, or dissimulation of manners, wind themselves into such trusts and secrets, as enable them to make discoveries. The other, the liberty of opening letters, upon a suspicion that they might contain matter of dangerous consequence. For the first, he would say such instruments must be void of all ingenuity and common honesty, before they could be of use ; and afterwards they could never be fit to be credited : and that no single preservation could be worth so general a wound, and corruption of human society, as the cherishing such persons would carry with it. The last he thought such a violation of the law of nature, that no qualification by office could justify him in the trespass ; and though he was convinced by the necessity and iniquity of the time, that those advantages of information were not to be declined, and were necessarily to be practised, he found means to put it off from himself ; whilst he confessed, he needed excuse and pardon for the omission. In all other particulars he filled his place with great sufficiency, being well versed in languages, and with the utmost integrity, being above corruption of any kind.

He was one of the lords, who, June 5, 1642, signed a declaration, wherein they professed they were fully persuaded that his majesty had no intention to raise war upon his parliament. About the same time he subscribed to levy twenty horse for his majesty's service. Upon which, and other accounts, he was excepted from the parliament's favour in the instructions given by the two houses to their general the earl of Essex.

Whilst he was with the king at Oxford, his majesty went one day to see the public library, where he was shewed among other books a Virgil, nobly printed, and exquisitely bound. The lord Falkland, to divert the king, would have his majesty make a trial of his fortune  
by



by the *Sortes Virgilianæ*, an usual kind of divination in ages past, made by opening a Virgil. The king opening the book, the passage which happened to come up, was that part of Dido's imprecation against *Æneas*, iv. 615, &c. which is thus translated by Dryden :

“ Oppress'd with numbers in th' unequal field,  
His men discourag'd, and himself expell'd;  
Let him for succour sue from place to place,  
Torn from his subjects and his son's embrace,” &c.

King Charles seeming concerned at this accident, the lord Falkland, who observed it, would likewise try his own fortune in the same manner; hoping that he might fall upon some passage that could have no relation to his case, and thereby divert the king's thoughts from any impression the other might make upon him; but the place lord Falkland stumbled upon was yet more suited to his destiny than the other had been to the king's; being the following expressions of Evander, upon the untimely death of his son Pallas, *Æn.* xi. 152.

“ O Pallas! thou hast fail'd thy plighted word,  
To fight with caution, not to tempt the sword:  
I warn'd thee, but in vain; for well I knew  
What perils youthful ardour would pursue;  
That boiling blood would carry thee too far,  
Young as thou wert in dangers, raw to war.  
O curst essay of arms, disastrous doom,  
Prelude of bloody fields, and fights to come!”

From the beginning of the civil war his natural chearfulness and vivacity grew clouded, and a kind of sadness and dejection of spirit stole upon him, which he had never been used to; yet being among those who believed that one battle would end all differences, and that there would be so great a victory on one side, that the other would be compelled to submit to any conditions from the victor (which supposition and conclusion generally sunk into the minds of most men, and prevented the looking after many advantages that might have been laid hold of), he resisted those indispositions, “*et in luctu bellum inter remedia erat.*” But after the resolution of the two Houses, not to admit any treaty for peace, those indispositions which had before touched him grew into a perfect habit of uncheerfulness; and he, who had been so exactly easy and affable to all men, became on a sudden less communicable, sad, pale, and exceedingly affected with the spleen. In his cloaths and habit, which he had minded before with more neatness, industry, and expence, than is usual to so great a soul, he was now not only incurious, but too



negligent; and in his reception of suitors, and the necessary or casual addresses to his place, so quick and sharp, and severe, that there wanted not some men (strangers to his nature and disposition) who believed him proud and imperious. When there was any overture or hope of peace, he would be more erect and vigorous, and exceedingly solicitous to press any thing which he thought might promote it: and sitting among his friends, often, after a deep silence and frequent sighs, would, with a sad and shrill accent, repeat the word Peace, Peace; and would passionately profess, that the very agony of the war, and the view of the calamities and desolations the kingdom did and must endure, took his sleep from him, and would shortly break his heart. This made some think, or pretend to think, that he was so much enamoured of peace, that he would have been glad the king should have bought it at any price, which was a most unreasonable calumny: yet it made some impression on him, or at least he used it for an excuse of the daringness of his spirit; for at the siege of Gloucester, when his friend passionately reprehended him for exposing his person unnecessarily to danger (for he delighted to visit the trenches and nearest approaches, and to discover what the enemy did), as being so much beside the duty of his place, he would say merrily, "That his office could not take away the privilege of his age; and that a secretary in war might be present at the greatest secret of danger;" but withal alledged seriously, "That it concerned him to be more active in enterprizes of hazard than other men, that all men might see that his impatience for peace proceeded not from pusillanimity, or fear to adventure his own person." Whitelock says, that in the morning before the battle of Newbury, he called for a clean shirt, and being asked the reason of it, answered, "That if he were slain in battle, they should not find his body in foul linen." Being dissuaded by his friends to go into the fight, as having no call to it, and being no military officer, he said, "He was weary of the times, and foresaw much misery to his own country, and did believe he should be out of it ere night." At the commencement of the battle, he put himself into the first rank of the lord Byron's regiment, and advanced upon the enemy, who had lined the hedges on both sides with musqueteers; from whence he was shot with a musquet in the lower part of the belly, and in the instant falling from his horse, his body was not found till the next morning. Thus fell that incomparable young man, in the 34th year of his age; having so much dispatched the true business of life, that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocence.

His contemporaries, particularly lord Clarendon, assure us he was a man of prodigious parts, both natural and acquired; of a wit so sharp, and a nature so sincere, that nothing could be more lovely; of great ingenuity and honour, of the most exemplary manners and singular good-nature, and of the most unblemished integrity;



grity; of that inimitable sweetness and delight in conversation, of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life, as was scarce ever equalled. His familiarity and friendship, for the most part, was with men of the most eminent and sublime parts, and of untouched reputation in point of integrity. He was a great cherisher of wit and fancy, and good parts in any man; and, if he found them clouded with poverty or want, a most liberal and bountiful patron towards them, even above his fortune. As he was of a most incomparable gentleness, application, and even submission, to good and worthy, and upright men, so he was naturally (which could not but be more evident in his place of secretary of state, which subjected him to another conversation and admixture than his own election would have done) unpleasant to bad men; and was so ill a dissembler of his dislike and disinclination to ill men, that it was not possible for such not to discern it. There was once in the House of Commons such a declared acceptance of the good service an eminent member had done to them, and, as they said, to the whole kingdom, that it was moved, he being present, "That the speaker might, in the name of the whole House, give him thanks; and then that every member might, as a testimony of his particular acknowledgment, stir or move his hat towards him:" the which, though not ordered) when very many did, the lord Falkland, who believed the service itself not to be of that moment, and that an honourable and generous person could not have stooped to it for any recompence, instead of moving his hat, stretched both his arms out, and clasped his hands together upon the crown of his hat, and held it close down to his head, that all men might see how odious that flattery was to him, and the very approbation of the person, though at that time most popular. He was constant and pertinacious in whatsoever he resolved to do, and not to be wearied by any pains that were necessary to that end. And therefore having once resolved not to see London, which he loved above all places, till he had perfectly learned the Greek tongue, he went to his own house in the country, and pursued it with that indefatigable industry, that it will not be believed in how short a time he was master of it, and accurately read all the Greek historians. He had a courage of the most clear and keen temper, and so far from fear, that he seemed not without some appetite of danger; and therefore, upon any engagement of action, he always engaged his person in those troops which he thought, by the forwardness of the commanders, to be most likely to be farthest engaged; and in all such encounters he had about him an extraordinary cheerfulness, without at all affecting the execution that usually attended them; in which he took no delight, but took pains to prevent it, where it was not by resistance made necessary. At Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interposing to save those who had



thrown away their arms, and against whom, it may be, others were more fierce for their having thrown them away; so that a man might think he came into the field chiefly out of curiosity to see the face of danger, and charity to prevent the shedding of blood; yet in his natural inclination he acknowledged he was addicted to the profession of a soldier. Many attempts were made upon him, by the instigation of his mother (who was a lady of another persuasion in religion, and of a most masculine understanding, allayed with the passion and infirmities of her own sex) to pervert him in his piety to the church of England, and to reconcile him to that of Rome; which they prosecuted with the more confidence, because he declined no opportunity or occasion of conference with those of that religion, whether priests or laics; diligently studied the controversies, and, as was before observed, exactly read all, or the choicest of the Greek and Latin fathers; and having a memory so stupendous, that he remembered, on all occasions, whatsoever he read. He was so great an enemy to that passion and uncharitableness which he saw produced by difference of opinion in matters of religion, that in all those disputations with priests and others of the Romish church, he affected to manifest all possible civility to their persons, and estimation of their parts: but this charity towards them was much lessened, and any correspondence with them quite declined, when by sinister arts they had corrupted his two younger brothers, being both children, and stolen them from his house, and transported them beyond seas, and perverted his sisters; upon which occasion he wrote two large discourses against the principal positions of that religion, with that sharpness of wit, and full weight of reason, that the church, says lord Clarendon, is deprived of great jewels in the concealment of them, and that they are not published to the world. As to his person, he was little, and of no great strength; his hair was blackish, and somewhat flaggy, and his eye black and lively.

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CARYLL (JOHN), was probably a native of Suffex. He was of the Roman Catholic persuasion, being secretary to queen Mary, the wife of James II. and one who followed the fortunes of his abdicating master; who rewarded him, first with knighthood, and then with the honorary titles of earl Caryll and baron Dartford. How long he continued in that service is not known; but he was in England in the reign of queen Anne, and recommended the subject of "The Rape of the Lock" to Mr. Pope, who at it's publication addressed it to him. He was also the intimate friend of Pope's "Unfortunate Lady." He was the author of two plays; 1. "The English Princess, or the Death of Richard the Third," 1667, 4to. 2. "Sir Salomon, or the Cautious Coxcomb," 1671, 4to. And in 1700 he published "The Psalms of David, translated from the Vulgat," 12mo. In Tonson's edition of Ovid's Epistles, that of "Briseis to Achilles" is said to be by Sir John Caryll; and in Nichols's

"Select



“Select Collection of Miscellany Poems,” vol. ii. p. 1. the first Eclogue of Virgil is translated by the same ingenious poet. He was living in 1717, and at that time must have been a very old man. Three of his letters may be seen in the “Additions to Pope,” vol. ii. p. 114.

CASA (JOHN DE), a most polite Italian writer of the sixteenth century, was born at Florence, and became in time archbishop of Benevento. He was employed in many important negociations by the popes, and died at Rome in 1556, regretted by all the learned, whose friend and protector he was. He wrote with the utmost elegance in both Italian and Latin. His “*Galateus, seu de morum elegantia*,” is the most esteemed of all his works in prose: it was published at Hanover, 1603, cum notis Nat. Chytræi, 8vo. His poems, especially those of his youth, are very licentious, and (it is said) hindered him from being a cardinal. Jurieu, and others before him, have charged him with being the author of an infamous piece “*de laudibus sodomizæ*,” which, however, he denied, nor is it generally believed; but it is certain that he wrote some very loose and profligate poems. See the testimonies about him, collected by Pope Blount in his “*Cepura Authorum*,” &c.

CASAS (BARTHOLOMY DE LAS), a Spaniard, and the illustrious bishop of Chiapa, was born at Seville in 1474; and at nineteen attended his father, who went with Christopher Columbus, to the Indies in 1493. Upon his return he became an ecclesiastic, and a curate in the isle of Cuba; but quitted his cure and his country in order to devote himself to the service of the Indians, who were then enslaved to the most ridiculous superstitions, as well as the most barbarous tyranny. The Spanish governors had long since made Christianity detested by their unheard-of cruelties: the Indians trembled at the very name of Christian. This humane and pious missionary resolved to cross the seas, and to lay their cries and their miseries at the feet of Charles V. The affair was discussed in council; and the representations of Casas so sensibly affected the emperor, that he made ordinances, as severe to the persecutors as favourable to the persecuted. But these ordinances were never executed: the Spanish governors, or rather tyrants, continued to plunder and murder; and they had a doctor, one Sepulveda, who undertook even to justify these outrages by human and divine laws, and by the examples of the Israelites, who conquered the people of Canaan. This horrible book was printed at Rome, but proscribed in Spain; and Casas, now become bishop of Chiapa, refuted this apology for tyranny and murder. This treatise, entitled “*The Destruction of the Indians*,” and translated into very many languages, is full of details which shock humanity. Soto, the emperor’s confessor, was appointed arbiter of the difference between  
Casas,



Casas, a bishop worthy of the first ages of the church, and Sepulveda, a doctor and advocate for principles which would not have been adopted by an heathen; and the result of all this was laid before Charles V. who, however, had too many affairs upon his hands to pay a due attention to it, and the governors continued to tyrannize as usual. Casas employed above fifty years in America, labouring with incessant zeal, that the Indians might be treated with mildness, equity, and humanity; but, instead of availing any thing, he drew upon himself endless persecutions from the Spaniards; and, though he escaped with his life, might properly enough be called a martyr to the liberty of the Indians. After refusing several bishoprics in America, he was constrained to accept that of Chiapa in 1544. He resided there till 1551, when the infirm state of his health obliged him to return to his native country; and he died at Madrid in 1566, aged 92.

Besides his "Destruction of the Indians," and other pieces on the same subjects, there is a very curious Latin work of his, upon this question, "Whether kings or princes can in conscience, by any right, or by virtue of any title, alienate citizens and subjects from their natural allegiance, and subject them to a new and foreign jurisdiction?" All his writings shew a solid judgment, sound learning, true piety, and an excellent heart.

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**CASAUBON (ISAAC)**, a learned critic, was born at Geneva, Feb. 18, 1559. The first part of his education he received from his father, and at nine years of age could speak and write Latin readily and correctly: but his father's engagements obliging him to be almost always absent from home for three years, he entirely forgot all that he had learned of him. In 1578 he was sent to prosecute his studies at Geneva, and quickly recovered the time he had lost. He learned Greek of Francis Portus the Cretan, and was chosen professor in Portus's room in 1582, when he was but twenty-three. In 1583 he published his notes on Diogenes Laertius, and dedicated them to his father, who commended him, but told him at the same time, "He should like better one note of his upon the Holy Scriptures, than all the pains he could bestow upon profane authors." In 1584 he printed his "Lectures upon Theocritus," which he dedicated to Henry Stephens, the celebrated printer, whose daughter he married April 28, 1586. In 1587 his "Commentary on Strabo" was published at Geneva: his edition of the "New Testament" also appeared this year; and in 1588 were printed his "Notes upon Dionysius Halicarnassensis." In 1589 he published his "Notes on Polyænus's Stratagemata, and on Dicæarchus;" and in 1590 his edition of "Aristotle in Greek and Latin," was printed. He published an edition of "Pliny's Letters," with short notes, and the ancient Latin Panegyrics, in 1591; "Theophrastus's Characters" in 1592; "Apuleius's Apology" in 1594; and his "Com-  
mentary



mentary on Suetonius" in 1595. After continuing fourteen years professor of the Greek tongue at Geneva, he went, in 1596, to be professor of Greek and Latin at Montpellier, with a more considerable salary than he had at Geneva. What was promised him here was not performed; the abatements made in his salary, which was also not regularly paid, with some other uneasinesses, almost determined him to return soon to Geneva. But going to Lyons, in 1598, M. de Vicq, a considerable man at Lyons, to whom Casaubon had been recommended, took him into his house, and carried him with him to Paris; where he was presented to Henry IV. who offered him a professor's place at Paris. Casaubon remained for some time in suspense which course to take, but at last went back to Montpellier. Not long after, he received a letter from the king, dated January 3, 1599, inviting him to Paris, in order to be professor of belles lettres. He set out for that city February 26 following. When he arrived at Lyons, in his way thither, M. de Vicq advised him to stay with him till the king's arrival, which was soon expected. Having long waited in vain for the king, he made a journey to Geneva, and then went to Paris. The king gave him a favourable reception; but, from the jealousy of some of the other professors, and his being a Protestant, he received much trouble and vexation, and lost the professorship of which he had a promise. He was appointed one of the judges on the Protestants' side, at the conference held at Fontainebleau, between du Perron, bishop of Evreux, and Philip du Plessis Mornay. Having returned to Lyons in May 1600, to hasten the impression of his *Athenæus*, which was printing there, he unluckily incurred the displeasure of his great friend M. de Vicq (who had all along entertained him and his whole family in his house when they were in that city), by refusing to accompany him into Switzerland. Casaubon was afraid of losing, in the mean time, the place of library-keeper to the French king, of which he had a promise, and which, from the librarian's illness, was likely to become soon vacant. Returning to Paris, with his wife and family, the September following, he was well received by the king, and by many persons of distinction, and read private lectures. At the same time he published several of the ancients, viz. "*Historiæ Augustæ scriptores cum commentario*," Paris, 1603, 1620. Leiden, 1670. "*Diatriba ad Dionis Chrysostomi orationes*," Paris, 1604. "*Persii satyræ cum commentariis*," Paris, 1605. These notes upon Persius are the lectures he had formerly read at Geneva. They were enlarged in the edition of 1647. Joseph Scaliger used to say of them, that the sauce was better than the fish. "*De satyrica Græcorum poësia et Romanorum satyra*," libri duo, Paris, 1605. "*Gregorii Nysseni epistola ad Eustathium, Ambrosiam, et Basilissam*," Græcè and Latinè, cum notis, 1606.

He made such a proficiency in learning Arabic, that he undertook to compile a dictionary of it, and translated some books of



that language into Latin. The uneasiness he received at Paris made him desirous of leaving it; but Henry IV. augmented his pension with two hundred crowns; and in the end of 1603, Casaubon came into possession of the place of the king's library-keeper, vacant by the death of Gosselin. He wrote, in 1607, on occasion of the famous dispute between pope Paul V. and the republic of Venice, a treatise "*De libertate ecclesiasticæ*," containing a vindication of the rights of sovereigns against the incroachments of the church of Rome; but those differences being adjusted while the book was printing, the king caused it to be suppressed. However, Casaubon having sent the sheets as they were printed to some of his friends, a few copies were by that means preserved. By order of the king, who was desirous of gaining him over to the Catholic religion, he had, in 1609, a conference with cardinal du Perron, upon the controverted points; but it had no effect upon Casaubon, who died a Protestant.

This year he published at Paris his edition of Polybius, under the title "*Polybii opera, Græcè et Latinè, ex versione Isaaci Casauboni. Accedit Æneas Tacticus de Toleranda obsidione, Græcè et Latinè.*" The Latin version of these two authors was done by Casaubon, who intended to write a commentary on them, but went no farther than the first book of Polybius, being hindered by death. The great Thuanus, and Fronto-Ducæus, the jesuit, were so pleased with this Latin version, that they said it was not easy to determine, whether Casaubon had translated Polybius, or Polybius Casaubon. Prefixed to it is a dedication to his majesty, which passes for a masterpiece of the kind: indeed Casaubon had a talent for such pieces, as well as for prefaces. In the former he praised without low servility, and in a manner very remote from flattery; in the latter he laid open the design and excellencies of the book he published without ostentation, and with an air of modesty: so that he may serve as a model for such performances; which ought so much the less to be neglected, as they first offer themselves to the reader's view, and are designed to prejudice him in favour of the book itself. Casaubon expected a considerable present from the king for this dedication; but his religion, as he informs us himself, prevented him from receiving any thing: to which Mr. Bernard adds, that Henry IV. being no great scholar, did not know the value of the present. In 1610 he received two very sensible blows: one, by the murder of Henry IV. which deprived him of all hopes of keeping his place of librarian; the other, the conversion of his eldest son to Popery. The loss of the king, his patron and protector, made him resolve to come over into England, whither he had often been invited by James I. He arrived in this country October 1610. The king took great pleasure in conversing with him, admitted him several times to eat at his own table, and made him a present of 150l. to enable him to visit the universities of Oxford and Cambridge. January 3,



1611, Casaubon was made a denizen; and the 19th, the king granted him a pension of 300*l.* as also two prebends, one at Canterbury, and the other at Westminster. His majesty likewise wrote to the queen regent of France, desiring that he might be permitted to stay longer in England than she had at first allowed him. Casaubon did not long enjoy these great advantages; a powerful disorder, occasioned by his having a double bladder, cut him off July 1, 1614, in the 55th year of his age. He was buried in Westminster-abbey, where there is a monument erected to his memory.

CASAUBON (*MERIC*), son of the preceding, was born at Geneva, August 14, 1599. His first education he received at Sedan. Coming to England with his father, he was in 1614 sent to Christchurch, Oxford, and soon after elected a student, and took both his degrees in arts. In 1621 he published a defence of his father, against the calumnies of certain Roman Catholics. This piece made him known to king James, and procured him a considerable reputation abroad. Three years after he published another vindication of his father. About this time he was collated, by Dr. Lancelot Andrews, bishop of Winchester, to the rectory of Bledon in Somersetshire; and June 14, 1628, he took the degree of bachelor in divinity. He had now formed the design of continuing his father's "*Exercitations against Baronius's Annals*," but was diverted by some accidents; and when he resumed it afterwards, under the patronage of archbishop Laud, his great friend, the civil wars broke out, and he was so much involved in the distresses of the times, that, having no fixed habitation, he was forced to sell a good part of his books; and in the end, after about twenty years sufferings, being grown old and infirm, he was forced wholly to lay aside his undertaking. June 19, 1628, he was made prebendary of Canterbury, through the interest of bishop Laud. In 1631 he published at London "*Optati libri vii. de schismate Donatistarum*," with notes and amendments; and in 1634 a translation into English of "*Antoninus's Meditations*." The same year bishop Laud, who was become an archbishop, collated him in October to the vicarage of Minster, in the isle of Thanet; and the same month he was inducted into the vicarage of Monkton, in that island. August 1636 he was created doctor of divinity by order of Charles I. In 1638 he published "*A Treatise of Use and Custom*." This is the whole title; but, as the author himself has done in another of his pieces, there might be added, "*in Things natural, civil, and divine*." The occasion of this treatise, he tells us, was his being at that time much troubled; and as he thought injured, by what in the law of this realm goes under the name of custom, to him before little known.

About 1644, during the heat of the civil wars, he was deprived of his preferments, fined, and imprisoned. In 1649 his intimate



acquaintance, Mr. Greaves, of Gray's-inn, brought him a message that Oliver Cromwell, then lieutenant-general of the parliament forces, desired to confer with him about matters of moment; but Casaubon's wife being lately dead, and not, as he said, buried, he desired to be excused. Greaves coming again, Dr. Casaubon, uneasy lest some evil should follow, asked him the occasion of the message; Greaves refused to tell it, and went away a second time. However, he returned again, and told Casaubon, that the lieutenant-general purposed to promote him, and to employ his pen in writing a history of the late war, in which he desires that matters of fact might be impartially represented. Casaubon returned his thanks for the honour intended him, but declared, that he was unfit in several respects for such a task; and that how impartial soever he might be, his subject would force him to make many reflections ungrateful to his lordship. Notwithstanding this answer, Cromwell, sensible of his worth, ordered three or four hundred pounds to be paid to him by a bookseller in London, whose name was Cromwell, on demand, without requiring from him any acknowledgment of his benefactor; but this offer he rejected, though his circumstances were then mean. At the same time it was proposed by Mr. Greaves, who belonged to the library at St. James's, that if Casaubon would gratify Cromwell in the request above-mentioned, all his father's books, which were then in the royal library, having been purchased by king James, should be restored to him, and a pension of 300*l.* a year paid to the family, as long as the youngest son of Dr. Casaubon should live; but this was likewise refused. Not long after an offer was made him by the ambassador of Christina queen of Sweden, of the government of one, or the inspection of all the universities of that kingdom, with a considerable salary for himself, and a settlement of 300*l.* a year upon his eldest son during life; but having resolved to spend the remainder of his life in England, he declined this proposal.

At the restoration of Charles II. he recovered all his spiritual preferments, and continued writing books till his death, which happened July 4, 1671, in his 72*d* year. Wood tells us, that he was skilled in various parts of literature, though not very accurately; but his chief talent lay in critical learning, in which he was probably assisted by his father's papers. He was eminent for piety, charity to the poor, a courteous and affable disposition. He ascribed to Des Cartes' philosophy the little inclination which people had, in his time, for the study of polite literature. Among other pieces, he published "A true and faithful relation of what passed for many years between Dr. John Dee and some spirits, &c. with a long preface to confirm the truth of the relation with regard to spirits." London, 1659.



CASIMIR (MATTHIAS SARBIEWSKI), a jesuit of Poland, and excellent Latin poet, was born in 1597, and is, says Baillet, an exception to a general rule of Aristotle and other ancients, which teaches us to expect nothing ingenious and delicate from the climates of the North. The odes, epodes, and epigrams of this poet, have not been thought inferior to some productions of the finest wits of ancient Greece and Rome; and Grotius, D. Heinſius, and others, have not scrupled to affirm, that he is not only equal, but sometimes superior, even to Horace himself. Rapin has not gone so high: he allows him to have a great deal of fire and sublimity in his compositions, but declares him wanting in point of purity. Others, who have owned his “*vivida vis animi*,” his great force of genius, have criticised him as too extravagant and strained in his expressions; and all, we think, say, that his epigrams are much inferior to his odes. Menage, though he was not insensible of Casimir’s high merit, has yet been a little severe upon what he calls his vanity. The poor father, in an ode to pope Urban VIII. has, according to the usual privileges of poets, boldly proclaimed the immortality of his productions; and says, that Horace shall not go to heaven alone, but that he also be his companion in immortality. But, says Baillet, ought Menage to have taken occasion from this to say, that even those who make a profession of humility are as full of pride as ever they can hold, and to lay it down as a general character which will suit all poets of the religious order?

Mean while Casimir was not so attached to Horace, but that he had a very great regard for Virgil, and he had actually begun to imitate him also in an epic poem called “*The Lesciade*,” which he had divided into twelve books; but before he had made any great progress in this work, he had the misfortune to die, in the vigour of his age, at Warsaw, April 2, 1640; since which there have been many editions of his poems.

CASLON (WILLIAM), eminent in an art of the greatest consequence to literature, the art of letter-founding, was born in 1692, in that part of the town of Hales-Owen which is situated in Shropshire. Though he justly attained the character of being the Coryphæus in that employment, he was not brought up to the business; and it is observed by Mr. Mores, that this handy-work is so concealed among the artificers of it, that he could not discover that any one had taught it to another; but every person who had used it had learned it of his own genuine inclination. Mr. Caslon served a regular apprenticeship to an engraver of ornaments on gun-barrels, and after the expiration of his term, carried on this trade in Vine-street, near the Minories. He did not, however, solely confine his ingenuity to that instrument, but employed himself likewise in making tools for the book-binders, and for the chasing of silver plate. Whilst he was engaged in this business, the elder Mr. Bowyer



Bowyer accidentally saw, in a bookseller's shop, the lettering of a book uncommonly neat; and inquiring who the artist was by whom the letters were made, was hence induced to seek an acquaintance with Mr. Caslon. Not long after, Mr. Bowyer took Mr. Caslon to Mr. James's foundery, in Bartholomew Close. Caslon had never before that time seen any part of the business; and being asked by his friend if he thought he could undertake to cut types, he requested a single day to consider the matter, and then replied, that he had no doubt but he could. Upon this answer, Mr. Bowyer, Mr. Bettenham, and Mr. Watts, had such a confidence in his abilities, that they lent him 500*l.* to begin the undertaking, and he applied himself to it with equal assiduity and success.

In 1720 the society for promoting Christian knowledge, in consequence of a representation from Mr. Solomon Negri, a native of Damascus in Syria, who was well skilled in the Oriental tongues, and had been professor of Arabic in places of note, deemed it expedient to print, for the use of the Eastern churches, the New Testament and Psalter in the Arabic language. These were intended for the benefit of the poor Christians in Palestine, Syria, Mesopotamia, Arabia, and Egypt, the constitution of which countries did not permit the exercise of the art of printing. Upon this occasion Mr. Caslon was pitched upon to cut the fount, in his specimens of which he distinguished it by the name of English Arabic. After he had finished this fount, he cut the letters of his own name in Pica Roman, and placed them at the bottom of one of the Arabic specimens. The name being seen by Mr. Palmer (the reputed author of a "History of Printing," which was, in fact, written by Psalmanazar), he advised our artist to cut the whole fount of Pica. This was accordingly done, and the performance exceeded the letter of the other founders of the time; but Mr. Palmer, whose circumstances required credit with those whose business would have been hurt by Mr. Caslon's superior execution, repented of the advice he had given him, and endeavoured to discourage him from any farther progress. Mr. Caslon being justly disgusted at such treatment, applied to Mr. Bowyer, under whose inspection he cut, in 1722, the beautiful fount of English which was used in printing Selden's works, and the Coptic types that were made use of for Dr. Wilkins's edition "of the Pentateuch."

Under the farther encouragement of Mr. Bowyer, Mr. Bettenham, and Mr. Watts, he proceeded with vigour in his employment; and Mr. Bowyer was always acknowledged by him to be his master, from whom he had learned his art. In this art he arrived at length to such perfection, that he not only freed us from the necessity of importing types from Holland, but in the beauty and elegance of those made by him, he so far exceeded the productions of the best artificers, that his workmanship was frequently exported to the Continent. Indeed it may with great justice and confidence he as-

serted,



serted, that a more beautiful specimen than his is not to be found in any part of the world, if we accept the ingenious Mr. Fry's.

Mr. Caslon's first foundry was in a small house in Helmet-row, Old-street: he afterwards removed into Ironmonger-row, and about 1735 into Chiswell-street, where his foundry became, in process of time, the most capital one that exists in this or in foreign countries.

Having acquired opulence in the course of his employment, he was put into the commission of the peace for the county of Middlesex. Towards the latter end of his life, his eldest son, William, being in partnership with him, he retired, in a great measure, from the active execution of business. His last country residence was at Bethnal-green, where he died January 23, 1766, aged 74. He was interred in the church-yard of St. Luke, Middlesex, in which parish all his different foundries were situated, and where they are still carried on by his family. Mr. Caslon was universally esteemed as a first-rate artist, a tender master, and an honest, friendly, and benevolent man; and Sir John Hawkins has particularly celebrated his hospitality, his social qualities, and his love of music.

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CASSINI (JOHANNES DOMINICUS), an excellent astronomer, was born of noble parents, at a town in Piedmont in Italy, June 8, 1635. After he had laid a proper foundation in his studies at home, he was sent to continue them in a college of Jesuits at Genoa. He had an uncommon turn for Latin poetry, which he exercised so very early, that poems of his were published when he was but eleven years old. At length he happened upon books of astronomy, which he read, and observed upon with great eagerness, and felt in himself a strong propensity to proceed farther in that science. He pursued the bent of his inclinations, and in a short time made so amazing a progress, that, in 1650, the senate of Bologna invited him to be their public mathematical professor. He was not more than fifteen years of age when he went to Bologna, where he taught mathematics, and made observations upon the heavens, with great assiduity and diligence. In 1652 a comet appeared at Bologna, which he observed with great accuracy; and discovered, that comets were not bodies accidentally generated in the heavenly regions, as had usually been supposed, but of the same nature, and probably governed by the same laws, as the planets. The same year he solved an astronomical problem, which Kepler and Bullialdus had given up as insolvable; it was, to determine geometrically the apogee and eccentricity of a planet from it's true and mean place. In 1653, when a church of Bologna was repaired and enlarged, he obtained leave of the senate to correct and settle a meridian line, which had been drawn by an astronomer in 1575. These were prodigious things for one who had not yet attained his twentieth year. In 1657 he attended, as an assistant, a nobleman who was sent to Rome to compose some differences which had arisen between



between Bologna and Ferrara, from the inundations of the Po ; and shewed so much skill and judgment in the management of that affair, that in 1663, Marius Chigi, brother of Pope Alexander VII. appointed him inspector-general of the fortifications of the castle of Urbino ; and he had afterwards committed to him the care of all the rivers in the ecclesiastical state.

Mean while he did not neglect his astronomical studies, but cultivated them with great care. He discovered many new things in Mars and Venus, especially the revolution of Mars round his own axis : but his principal point in view was to settle an accurate theory of Jupiter's satellites, which after much labour and watching he happily effected, and published it at Rome, among other astronomical pieces, in 1666. Picard, the French astronomer, getting Cassini's tables of Jupiter's satellites, found them so very exact, that he conceived the highest opinion of his skill ; and from that time his fame increased so fast in France, that Lewis XIV. desired to have him a member of the academy. Cassini however could not leave his station, without leave of his superiors : and therefore Lewis requested of Pope Clement IX. and of the senate of Bologna, that Cassini might be permitted to come into France. Leave was granted for six years ; and he came to Paris in the beginning of 1669, where he was immediately made the king's astronomer. When this term was near expiring, the pope and the senate of Bologna insisted upon his return, on pain of forfeiting his revenues and emoluments, which had hitherto been remitted to him ; but the minister Colbert prevailed on him to stay, and he was naturalized in the latter end of 1673, in which same year he also took a wife.

The royal observatory of Paris had been finished some time. The occasion of it's being built was this : in 1638, the famous Minim Mersennus was the author and instituter of a society, where several ingenious and learned men met together to talk upon physical and astronomical subjects ; among whom were Gassendus, Des Cartes, Monmour, Thevenot, Bullialdus, our countryman Hobbes, &c. and this society was kept up by a succession of such men for many years. At length Lewis XIV. considering, that a number of such men, acting in a body, would succeed abundantly better in the promotion of science, than if they acted separately, each in his particular art or province, established under the direction of Colbert, in 1666, the royal academy of sciences : and for the advancement of astronomy in particular, erected the royal observatory at Paris, and furnished it with all kinds of instruments, that were necessary to make observations. The foundation of this noble pile was laid in 1667, and the building completed in 1670.

Cassini was appointed to be the first inhabiter of the observatory ; and he took possession of it Sept. 1671, when he set himself in good earnest to the business of his profession. In 1672, he endeavoured to determine the parallax of Mars and the sun, by comparing some ob-



servations which he made at Paris, with some which were made at the same time in America. In 1677, he demonstrated the diurnal revolution of Jupiter round his axis, to be performed in 9 hours and 58 minutes, from the motion of a spot in one of his larger belts. In 1684, he discovered four satellites of Saturn, besides that which Huygens had found out. In 1693, he published a new edition of his "Tables of Jupiter's satellites," corrected by later observations. In 1695, he took a journey to Bologna, to examine the meridian line, which he had fixed there in 1655; and he shewed, in the presence of eminent mathematicians, that it had not varied in the least, during that 40 years. In 1700, he continued the meridian line through France, which Picard had begun, to the extremest southern part of that country.

After Cassini had inhabited the royal observatory for more than 40 years, and done great honour to himself and his royal master by many excellent and useful discoveries, which he published from time to time, but which it would be too tedious for us to enumerate here, he died Sept. 14, 1712, and was succeeded by his only son John James Cassini.

CASSIODORUS (MARCUS AURELIUS), a man of eminence in many respects, and called by way of distinction "the senator," was born in Italy, something later than 463. He had as liberal an education as the growing barbarism of his times afforded; and soon recommended himself by his eloquence, his learning, and his wisdom, to Theodoric king of the Goths in Italy. Theodoric first made him governor of Sicily; and when he had sufficiently proved his abilities and prudence in the administration of that province, admitted him afterwards, about 490, to his cabinet councils, and appointed him to be his secretary. Henceforward he had all the places and honours at his command, which Theodoric had to bestow; and after running through all the employments of the government, was raised to the consulate, which he administered alone, in 514. He was continued in the same degree of confidence and favour by Athalaric, who succeeded Theodoric, about 524; but afterwards, in 537, being discarded from all his offices by king Vitiges, he renounced a secular life, and retired into a monastery of his own founding in the extreme parts of Calabria. Here he led the life of a man of letters, a philosopher, and a christian. He entertained himself with forming and improving several curiosities in the mechanical way, such as sun-dials, water hour-glasses, perpetual lamps, &c. He collected a very noble and curious library, which he enlarged and improved by several books of his own composing. About 556 he wrote two books, "De divinis lectionibus; and afterwards a book "De orthographia," in the preface to which he tells us, that he was then in his 93d year. There are extant of his 12 books of letters; ten of which he wrote as secretary of state, in



the name of the kings Theodoric and Athalaric, and two in his own. He composed also 12 books "*De rebus gestis Gothorum*," which are only extant in the abridgment of Jornandes; though it has been surmised that a manuscript of Cassiodorus is still remaining in some of the libraries in France. He wrote also a commentary upon the psalms, and several other pieces theological and critical. Father Simon has spoken of him thus: "There is no need," says he, "of examining Cassiodorus's Commentaries on the Psalms, which is almost but an abridgment of St. Austin's Commentaries, as he owns in his preface. But besides these Commentaries, we have an excellent treatise of this author's, entitled '*De institutione ad divinas lectiones*,' which shews, that he understood the criticism of the Scriptures, and that he had marked out what were the best things of this nature in the ancient doctors of the church.—In the same book Cassiodorus gives many useful rules for the criticism of the Scriptures; and he takes particular notice of those fathers, who have made commentaries upon the bible, &c."

Upon the whole, Cassiodorus was in all views a very extraordinary man; and we think, that those have done him no more than justice, who have considered him as a star, which shone out amidst the darkness of a barbarous age. When he died, we cannot precisely determine; but there is great reason to think, that, whenever it was, he could not be less than 100 years old.

**CASTALIO** (SEBASTIAN), was born at Chatillon, on the Rhone, in 1515. Calvin conceived such an esteem and friendship for him, during the stay he made at Strasbourg, in 1540 and 1541, that he lodged him some days at his house, and procured him a regent's place in the college of Geneva. Castalio, after continuing in this office near three years, was forced to quit it in 1544, on account of some peculiar opinions which he held concerning Solomon's Song and Christ's descent into hell. He retired to Basil, where he was made Greek professor, and died in that place, Dec. 29, 1563. He incurred the high displeasure of Calvin and Theodore Beza, who loaded him with foul language, for differing from them concerning predestination, and the punishment of heretics.

Writers are agreed as to his poverty: nobody denies that he had a great deal of difficulty to get bread for himself and his children, which were not few, for he left behind him four sons and as many daughters. Some authors say he was a minister, but there is reason to believe they are mistaken. If he had kept within the bounds of his profession, he would have done more service to the commonwealth of learning, and secured himself from a thousand uneasinesses: but instead of that, he set up for a devotee and a casuist, and meddled with the most delicate and obscure questions in divinity. He should have left them to those they belonged to by virtue of their office; or, if he must needs thrust himself into such sort of business, he should



should have applied to himself Esop's advice, "You ought, said he to Solon, either not to approach kings, or else to say nothing to them but what they shall like." His works are very considerable, on account both of their quality and their number. He discovered great knowledge of the Latin, Greek, and Hebrew languages. In 1545, he printed at Basil "Four Books of Dialogues, containing the principal histories of the Bible," in elegant Latin, so that youth might thereby make a proficiency in piety, and in the Latin tongue at the same time. He published, in 1546, "A Translation of the Sibylline Verses into Latin heroic Verse," and of "the Books of Moses into Latin Prose, with Notes." This was followed, in 1547, by his "Latin Version of the Psalms of David, and of all the other Songs found in Scripture." In 1548, he printed a Greek poem "on the Life of John the Baptist," and a Paraphrase of the Prophecy of Jonas, in Latin Verse." He translated some passages of Homer, and some books of Xenophon and St. Cyril. He also turned into Latin several treatises of the famous Ochinus, particularly the "Thirty Dialogues," some of which seem to favour polygamy. He advanced some singular notions in his notes on the books of Moses; as for instance, that the bodies of malefactors ought not to be left on the gibbets; and that they ought not to be punished with death but with slavery. His reason for these opinions was, that the political laws of Moses bind all nations. His "Notes on the Epistle to the Romans" were condemned by the church of Basil, because they opposed the doctrine of predestination and efficacious grace.

His principal work is "a Latin and French Translation of the Scriptures," which is differently spoken of by writers. He began his Latin translation at Geneva in 1542, and finished it at Basil in 1550. It was printed at Basil in 1551, and dedicated by the author to Edward VI. king of England. He published a second edition of it in 1554, and another in 1556. The edition of 1573 is most esteemed. The French version was dedicated to Henry II. of France, and printed at Basil in 1555. The fault which has been most generally condemned in his Latin translation, is the affectation of using only classical terms. He is accused, but without just ground, of having run into the other extreme in his French translation; that is, of having made use of low and vulgar terms.

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CASTELL (*EDMUND*), a divine of the last century, who deserves to be recorded as a remarkable example of literary generosity, joined to literary industry, was born, in 1606, at Hatley in Cambridgeshire. After going through a course of grammatical education, he became a member, 1621, of Emanuel college, Cambridge, where he continued many years. Afterwards, he removed to St. John's college for the convenience of the library there, which was of great service to him in compiling his grand work, his "Lexicon Heptaglotton."



Heptaglotton." In due course, he took the several degrees of B. and M. A. and of B. and D. D. and the fame of his learning occasioned his being chosen F. R. S. His *Lexicon Heptaglotton*" cost him the assiduous labour of 17 years. The unwearied diligence which he employed in this undertaking, injured his health, and impaired his constitution. Besides this, the work was the entire ruin of his fortune; for he spent upon it upwards of 12,000*l*. The truth of the fact is positively asserted by Mr. Hearne, whose authority for it was a letter which he had under Dr. Castell's own hand. Hearne pathetically and justly complains, that our author should meet with so "very poor a reward" for his incredible and indeed Herculean labours. His ecclesiastical preferments were, first, the small vicarage of Hatfield Peverell, in Essex, and afterwards the rectory of Wodeham Walter, in the same county; and in 1663 he became rector of Higham Gobion, in Bedfordshire. The Doctor, in 1666, having wasted his patrimony, and incurred heavy debts, was reduced to extreme distress; when, probably in consideration of his learned labours, and disinterested generosity, the royal favour began to smile upon him. In that year, he was made king's chaplain, and Arabic professor at Cambridge; and, in 1668, he obtained a prebend of Canterbury. In the next year, he published his "*Lexicon Heptaglotton*;" but the publication procured him no compensation for his large expences, and his indefatigable diligence. The copies of the book lay almost entirely unfold upon his hands. In 1673, he told a friend, "he had at least 1000 copies left; and found none that regarded the work or author, of those that once fed him with better promises."

Dr. Castell's industry and liberality were not confined to his *Lexicon*. He was eminently assistant to Dr. Walton, in the celebrated edition of the "*Polyglott Bible*." This is acknowledged by Walton, who, after complimenting our author's erudition and modesty, mentions the diligence he employed upon the Samaritan, the Syriac, the Arabic, and the Ethiopic versions; his having given a Latin translation of the Canticles, under the last version; and his adding to all of them learned notes. These acknowledgments, however, were by no means equal to Castell's merit and services; for he translated several books of the New Testament, and the Syriac version of Job where it differs from the Arabic. Greater justice ought, likewise, to have been done to his generosity.

Dr. Walton mentions the gratuities which he bestowed on the learned men who assisted him in his undertaking. But he forgot to mention that Castell not only spent his whole gratuity upon the work, but 1000*l*. besides; partly from his own private fortune, and partly from money which he had solicited from others. We know of nothing farther published by Dr. Castell, excepting a thin 4to. pamphlet, in 1660, entitled, "*Sol Angliæ Oriens Auspiciis Caroli II. Regum Gloriosissimi*," and adorned with an admirable head of that monarch,



monarch. From a letter of our author's, which was written in 1674, it appears, that the many discouragements he had met with, had not extinguished his ardour for the promotion of Oriental literature. The same letter shews, that, in his application to the learned languages, he had forgotten the cultivation of his native tongue; and that even his orthography did not keep pace with the improvements of the time. Dr. Castell died at Higham Gobion, in 1685, being about 79 years of age. His Oriental manuscripts, 38 in number, 19 in Hebrew, 13 in Arabic, and 6 in Ethiopic, to all which the effigies of the Doctor were affixed, and his name inscribed in them, were bequeathed by him to the public library of the university of Cambridge. To Emanuel college, in the same university, Dr. Castell bequeathed 111 printed books; to St. John's college a silver tankard, weighing 26 ounces, value 7l. on condition his name should be inscribed on it; and to Dr. Henry Compton, bishop of London, (to whom he acknowledges the highest obligations) 100 copies of the "Heptaglot Lexicon," with all his bibles and other Oriental parts of Holy Scripture, in number 52. The rest of his books were sold by auction at Cambridge in June 1680. It is supposed, that about 500 of his Lexicons were unfold at the time of his death. These were placed by Mrs. Crisp, Dr. Castell's niece and executrix, in a room of one of her tenants houses at Martin, in Surry, where, for many years, they lay at the mercy of the rats, who made such havock among them, that when they came into the possession of this lady's executors, scarcely one complete volume could be formed out of the remainder, and the whole load of learned rags sold only for 7l. Dr. Castell was buried in the church of Higham Gobion.

CASTELVETRO (LEWIS), an Italian critic, famous for his parts, but more so for his spleen and ill-nature, was born at Modena in 1505. Being despised for his poverty by the ignorant, and hated for his knowledge by the learned, he left his own country, and went into Germany, where he resided at the court of the emperor Maximilian II. After six years absence he returned to Modena, and distinguished himself chiefly by his "Commentary upon Aristotle's Poetics;" where, Rapin assures us, he always made it a rule to find something to except against in the text of Aristotle. He attacked his contemporary and rival in polite literature, Hannibal Caro, as we have observed under his article; and the quarrel did not end without many satirical pieces written on both sides in verse and prose. Castelvetro however was assisted here by his friends: for though he knew how to lay down rules for writing poetry, yet he was not the least of a poet himself. This critic at length fell under the cognizance of the inquisition at Rome, by which he was accused of paying too much deference to the new opinions, and not enough to the old. This topic for cavilling, he had probably  
picked



picked up in his travels into Germany, where Lutheranism was established; and we suppose it had infected his conversation and writings. He had a mind to be tried at a distance, as he then was, before a council; but the Pope acquainted the cardinal of Mantua his legate; that since Castelvetro had been accused before the inquisition at Rome, it was necessary for him to appear there, under the character of a person accused. Upon the Pope's assuring him of high honours if he was found innocent, and of clemency if guilty, he appeared before the inquisition, and was examined in October 1560: but finding himself embarrassed by the questions put to him, and especially in regard to a book of Melancthon, which he had translated into Italian, he durst not trust the Pope any longer, but fled. He went to Basil in Switzerland, where he pursued the study of the belles lettres to the time of his death; and this happened Feb. 20, 1571.

We learn from the *Menagiana*, that Castelvetro's house being on fire at Lyons, he cried out *al poetica*, "Save my Poetics!" which shews, that he considered this work as the best of his performances. Indeed it ought to be so, if what is said be true, that it cost him half his life in composing. His other pieces are inferior to his Poetics; and his posthumous works want the greatest part of that perfection, which, if he had lived to correct them, he would probably have given them.

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CASTIGLIONE (BALTHAZAR), an eminent Italian nobleman, was descended from an illustrious and ancient family, and born in his own villa at Casatico, in the duchy of Mantua, Dec. 6, 1478. As soon as he was arrived to a proper age, he had masters appointed him, under whom he acquired a knowledge of the Greek and Latin tongues: in the latter of which he was instructed by Demetrius Chalcondylas of Constantinople, who then resided at Milan. He likewise applied himself to the study of painting, sculpture, and architecture, as appears from the book he wrote in favour of those arts; and he made so great a progress in them, that Raphael Urbin and Buonaroti, though incomparable artists, never thought their works perfect, unless they had the approbation of Castiglione. This is evident from a letter of the former preserved in the collection of Bernardino Pino; which, as it is curious and entertaining, we will here insert.

"To the count Balthazar Castiglione.

"My good lord, I have made designs in several different manners upon your lordship's invention, and I gave satisfaction to all, if all are not my flatterers; but I cannot satisfy my own judgment, because I am fearful of not satisfying your's. I herewith send them to you: let your lordship please to make choice of any of them, if



any of them deserve the honour of your choice. His holiness, in doing me honour, has laid an heavy burden upon my shoulders: which is, the charge of building St. Peter's. I hope, however, not to sink under it: and the rather, because the model which I have made pleases his holiness, and is commended by many of fine taste. But I raise myself to a still higher ambition: I would fain find out the fine forms of the antique buildings. I don't know whether I am attempting to soar like Icarus: Vitruvius gives me great delight, but not what is sufficient. Concerning my Galatea, I should account myself a great master indeed, if it had half the beauties your letter mentions: but I see in your expression the love your honour bears me; and give me leave to say, that to paint a very beautiful woman, I ought to have before me those that are the most so: with this condition, that your lordship might assist me in chusing out the greatest beauty. But as I am under a double want both of good judgment and fine women, I am forced to go by a certain idea, which I form in my own mind. Whether this has any excellence of art in it, I cannot determine; but 'tis what I labour at. I wait your lordship's commands.

"From Rome.

Raphael d'Urbino."

When Castiglione was 18 years of age, he went into military service under Lewis Sforza duke of Milan; but his father dying soon after, and some disastrous circumstances overtaking that state, he was obliged to quit the camp, and return to Mantua. He engaged a second time in the service of the duke, and distinguished himself greatly by his bravery and conduct: but returning soon after, and being desirous to see other courts, particularly that of Rome, he went thither at the very time that Julius II. obtained the pope-dom. His fame was not unknown to this pope; and the high opinion he had of his abilities and merit made him write to Guido Ubaldo duke of Urbino his cousin, that if he would send him to the court of Rome in his own name, with the character of a public minister, he should take it as a singular obligation. Castiglione was 26 years of age; and Guido Ubaldo sent him ambassador to pope Julius, to accommodate affairs of the highest importance. He was sent upon a second embassy to Lewis XII. of France, and upon a third to Henry VII. of England; whither he went to be invested with the noble order of the garter for the duke his master. On his arrival in England, he was received with all the marks of honour and esteem; being met at the port where he landed by the earl of Huntingdon, who was then lord of the bedchamber, accompanied by many other lords, and a king at arms. After he had dispatched his business here, and was returned home, to gratify the importunities of Alfonso Ariosto his particular friend, he began his celebrated work, "*The Courtier*;" which in a small space of time he completed at Rome, in March 1516. From this work we may perceive



perceive how intimate he was with the Greek and Latin authors, having here gleaned together the flowers of their wit, and treasured up, as it were, in a single cabinet, the richest jewels of antiquity. The book has been universally well received both in Italy and abroad, often reprinted, and translated into several languages. It is full of moral and political instructions; and, if we seek the Italian tongue in it's perfection, it is said, that it can no where be found better than here.

Castiglione was highly esteemed and favoured by the duke Francisco Moria, who constituted him his first minister of state, as well in civil as military affairs; and for his services, particularly at the siege of Mirandola, at which pope Julius was present, made him a free gift of the castle of Nuvolara, in the county of Pesaro, with the most ample privileges to himself, and to his heirs and successors for ever. This was in 1513. Not long after Leo X. confirmed it to him by two briefs; the one written to him by Peter Bembus, and dated March 14, 1514, the other by Jacomus Sadolet, in May following.

Having now reached his thirty-sixth year, he married a noble lady, who was the daughter of the famous Bentivoglio, and very remarkable for her wit and beauty. She brought him a son and two daughters, and then died; having lived no more than four years with him.

A little before this misfortune, the marquis of Mantua sent him to Leo X. as his ambassador; and after the death of Leo, he continued at Rome in that capacity under Hadrian VI. and Clement VII. Clement sent him to the emperor Charles the Fifth's court, in quality of legate; where affairs were to be transacted of the highest importance, not only to the pontifical see, but to all Italy. He went into Spain Oct. 1524; and in his negociations and transactions not only answered the pope's expectations, but also acquired the good-will of the emperor, by whom he was soon received as a favourite counsellor and friend, as well as an ambassador. Among other marks of affection which the emperor shewed Castiglione, this was a singular one; that being then at war with Francis I. of France, he always desired him to be present at the military councils of that war; and when it was supposed that the war would be ended by a single combat between Charles V. and Francis I. with only three knights attending them, the emperor pitched upon Castiglione to be one of the number. He also made him a free denizen of Spain, and soon after nominated him to the bishopric of Avila: and because this happened at the juncture of the sacking of Rome, some took occasion to reflect upon Castiglione, as if he had neglected the affairs of the court of Rome, for the sake of gratifying the inclinations of the emperor. This was indeed the current opinion at Rome; but Castiglione defended himself from the imputation in his letter to Clement VII. It is probable that there was



no real grounds for it, since Clement himself does not appear to have given the least credit to it. Paul Jovius says, that if Castiglione had lived, the pope intended to have made him a cardinal; and after his death, in two of his holiness's briefs, both of condolence to his mother, there are the strongest expressions of his unblemished fidelity and devotion to the see of Rome. However, the very imputation affected Castiglione so sensibly, that it was supposed in some measure to have contributed to his death. His constitution was already impaired by the continual fatigues, civil as well as military, in which he had always been engaged; and falling at length sick at Toledo, he died Feb. 2, 1529. The emperor, who was then at Toledo, was extremely grieved, and commanded all the prelates and lords of his court to attend his corpse to the principal church there; and the funeral offices were celebrated by the archbishop with such solemnity and pomp as was never permitted to any one before, the princes of the blood excepted. Sixteen months after, his body was removed by his mother from Toledo to Mantua, and interred in a church of her own building; where a very fine and sumptuous monument was raised, and a Latin epitaph inscribed, which was written by cardinal Bembo.

Besides his incomparable book "*The Courtier*," he composed many Latin and Tuscan poems; which, with some of his letters, are placed at the end of the English version of "*The Courtier*," published at London in 1727. This version was made by A. P. Castiglione, a gentleman of the same family, who lived here in England, under the patronage of Edmund Gibson, bishop of London. The Italian is printed with it, and before the whole is prefixed the life of the author

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CASTILE (ALPHONSUS X. OF), who has commonly been called The Wise, was born in 1203, and is now more famous for having been an astronomer than a king. He succeeded his father, Ferdinand III. in 1252; but had not the good fortune to be happy in his reign, though he was a prince of uncommonly great qualities. The first source of his troubles proceeded from his having no children by Iolante, daughter of the king of Arragon, whom he married in 1246; and whom, therefore, he resolved to divorce, under a pretence of barrenness, and to look for another in the court of Denmark. Accordingly the princess of Denmark arrived in 1254; but the queen proved at last with child, and continued to breed till she had brought him nine children; upon which the affair of the divorce was at an end.

Though this prince had not the art of making himself beloved by his subjects, nor by the neighbouring kings, yet his reputation was very great in foreign countries. His knowledge, parts, eloquence, and politics, made a noise there; which induced some of the electors, in 1258, to confer the imperial crown on him: but



as he neglected to support his party by his presence, the empire was given to Rodolphus, in spite of all the opposition of his ambassadors. Mean while his great qualities, and reputation abroad, could not secure him from plots and disturbances at home; and at last his own son Sanchez appeared at the head of a rebellion against him, and involved the kingdom in a civil war, which did not end till the death of Alphonfus. May not this instance, among many others, help to cure the impatience of those who happen to labour under a want of issue, and who, amidst their discontent, are ever and anon ready to cry out, "Give me children, or I die?" If Sanchez had not been born, Alphonfus might have continued, for aught we know, in the quiet possession of his kingdom, and have gone peaceably to his grave.

But let us consider Alphonfus in that part of his character for the sake of which we have given him a place in these memoirs; we mean, as an astronomer and man of letters. He understood astronomy, philosophy, and history, as if he had been only a man of letters; and composed books upon the motions of the heavens, and on the history of Spain, which are highly commended. "What can be more surprising," says Mariana, "than that a prince, educated in a camp, and handling arms from his childhood, should have such a knowledge of the stars, of philosophy, and the transactions of the world, as men of leisure can scarcely acquire in their retirements? There are extant some books of Alphonfus on the motions of the stars, and the history of Spain, written with great skill and incredible care." In his astronomical pursuits he discovered that the tables of Ptolemy were extremely full of errors, and conceived thereupon a resolution to correct them. For this purpose he assembled a number of astronomers at Toledo, where a plan was projected for the forming of new tables. These tables were drawn up chiefly by the skill and pains of Rabbi Isaac Hazan, a learned Jew; and they were called Alphonfine tables, in honour of Alphonfus, who was at vast expences about them. But their dearth did not consist altogether in the great sums of money he laid out upon them, but in their causing him to lose the empire of Germany; for it is doubtless to this that Mariana alludes in the following passage: "Alphonfus," says that historian, "had a sublime genius, but was careless and negligent; had proud ears, a petulant tongue, and was better skilled in literary than civil affairs; and thus, while he was contemplating the heavens, and observing the stars, he lost the earth." He fixed the epoch of those tables to May 30, 1232; which was the day of his accession to the throne.

We must not forget a memorable saying of Alphonfus, which has been recorded for its boldness and impiety; it is, "that if he had been of God's privy council, when he made the world, he could have advised him better." Mariana, however, says only in general, that Alphonfus was so bold as to blame the works of Providence, and the construction



construction of our bodies; and he tells us, that this story of him rested only upon a vulgar tradition. Observe the Jesuit's words, for they are curious: Emanuel, the uncle of Sanchez, in his own name, and in the name of other nobles, deprived Alphonfus of his kingdom by a public sentence; which that prince merited, for daring severely and boldly to censure the work of Divine Providence, and the construction of the human body, as tradition says he did. Heaven most justly punished the folly of his tongue."

Though the silence of such an historian as Mariana, in regard to Ptolemy's system, ought to be of some weight, yet we cannot think it improbable, that if Alphonfus did pass so bold a censure on any part of the universe, it was on the celestial sphere; for, besides that he studied nothing more, it is certain, that at that time astronomers explained the motions of the heavens by intricate and confused hypotheses, which did no honour to God, nor answered in any wise the idea of an able workman: so that if, from considering the multitude of spheres of which Ptolemy's system is composed, and those many eccentric circles and epicycles with which it is embarrassed, we suppose Alphonfus to have said, "That if God had asked his advice when he made the world, he would have given him better council," the boldness and impiety of the censure will be greatly diminished.

Alphonfus died in 1284. Mariana tells us, that he was the first king of Castile who permitted all the public acts to be drawn up in the vulgar tongue, and who caused the Scriptures to be translated into it. A code or body of laws, begun in his father's reign, was finished by his care. No regard was paid to his will in the disposal of his kingdom. Sanchez kept possession of his throne, while his nephews, the sons of his elder brother Ferdinand, who was deceased, could scarce enjoy their liberty. Iolante, their grandmother, was fled with them to the court of the king of Arragon, lest Sanchez should form any design against their lives. It were to be wished, for the honour of learning, that a prince who was so adorned with it had governed his people more fortunately, and more wisely.

CASTRUCCIO (CASTRACANI), a famous Italian general, was born, nobody knows how, at Lucca in Florence, in 1284; for he was taken up one morning by surprize in a vineyard, where he had been laid, and covered with leaves. He was found by Dianora, a widow lady, and sister of Antonio, a canon of St. Michael, in Lucca, who was descended from the illustrious family of the Castracani. Antonio being a priest, and Dianora having no children, they determined to bring him up, christened him Castruccio, by the name of their father, and educated him as carefully as if he had been their own. Antonio designed him for a priest, and accordingly trained him to letters; but Castruccio was scarcely fourteen years old, when he began to neglect his books, and to devote himself to



military sports, to wrestling, running, and other violent exercises, which very well suited his great strength of body. At that time the two great factions, the Guelfs and Ghibilins, shared all Italy between them, divided the popes and the emperors, and engaged in their different interests not only the members of the same town, but even the members of the same family. Francisco, who was a considerable man on the side of the Ghibilins, observing one day in the market-place the uncommon spirit and qualities of Castruccio, prevailed with Antonio to let him turn soldier. This was entirely to the inclination and taste of Castruccio, who presently became accomplished in every thing which could adorn his profession. He was eighteen years old when the faction of the Guelfs drove the Ghibilins out of Paria, and was then made a lieutenant of a company of foot by Francisco Guinigi, of whom the prince of Milan had solicited succours. The first campaign this new lieutenant made, he gave such proofs of his courage and conduct, as spread his fame all over Lombardy; and Guinigi conceived such an opinion of, and had so much confidence in him, that, dying soon after, he committed the care of his son, and the management of his estate to him. So great a trust and administration made Castruccio more considerable than before, but they created him many enemies, and lost him some friends; for knowing him to be of an high and enterprising spirit, many began to fancy his views were to empire, and to oppress the liberty of his country. He went on still to distinguish himself by military exploits, and at last raised so much jealousy and envy in his chief commander, that he was imprisoned by stratagem, with a view of being put to death. But the people of Lucca soon released him from the inconveniences of a prison, and in a short time after solemnly chose him their sovereign prince. There was not then, either in Lombardy or Tuscany, any of the Ghibilins but looked upon Castruccio as the true head of their faction. Those who were banished their country upon that account fled to him for protection, and promised him unanimously, that, if he could restore them to their estates, they would serve him so effectually, that the sovereignty of their country should be his reward. Flattered by these promises, and encouraged by the strength of his forces, he entertained a design of making himself master of Tuscany, and, to give more reputation to his affairs, he entered into a league with the prince of Milan. He kept his army constantly on foot, and employed it as best suited with his own designs. For the services he did the pope, he was made senator of Rome with more than ordinary ceremony. The day of his promotion he came forth in a habit suitable to his dignity, but enriched with a delicate embroidery, and with two devices artificially wrought in, one before, the other behind; the former was in these words, "He is as it pleases God;" the latter, "And shall be what God will have him."

While Castruccio was at Rome, news was brought him which obliged



obliged him to return in all haste to Lucca. The Florentines were making war upon him, and had already done him some damage; and conspiracies were forming against him, as an usurper, at Pisa, and in several places; but Castruccio fought his way through them all, and the supreme authority of Tuscany was just falling into his hands, when fortune, jealous, as it were, of his glory, put a period to his progress and his life. An army of thirty thousand foot, and ten thousand horse appeared against him in May 1328: he destroyed twenty-two thousand of them, with the loss of not quite one thousand six hundred of his own men. He was returning from the field of battle, but happened to halt a little, for the sake of thanking and caressing his soldiers as they passed. Fired with an action as fatiguing as glorious, and covered with sweat, a north wind blew upon him, and affected him so, that he fell immediately into a fit of an ague. At first he neglected it, believing himself sufficiently hardened against such attacks; but the fit increasing, and with it the fever, his physicians gave him over, and he died in a few days. He was in his forty-fourth year; and from the time he came to appear first in the world, he always, as well in his good as bad fortune, expressed the same steadiness and equality of spirit. As he left several monuments of his good fortune behind him, so he was not ashamed to leave some memorials of his adversity. Thus, when he was delivered from the imprisonment above mentioned, he caused the irons with which he was loaded to be hung in the most public room in his palace, where they were to be seen many years after.

Machiavel, who has written the life of Castruccio, and from whom we have extracted this account of him, says, that he was not only an extraordinary man in his own age, but would have been so in any other. He was tall and well made, of a noble aspect, and so winning an address, that all men went away from him satisfied. His hair was inclining to red, and he wore it above his ears. Wherever he went, snow, hail, or rain, his head was always uncovered. He had all the qualities that make a man great; was grateful to his friends, terrible to his enemies, just with his subjects, crafty with strangers; and, where fraud would do the business, he never had recourse to force. No man was more forward to encounter dangers, no man more careful to escape them. He had a strange presence of mind, and often made repartees with great smartness. Some of them are recorded, which discover a singular turn of humour; and for a specimen we will mention three or four of them.

Passing one day through a street where there was a house of bad fame, he surprised a young man who was just coming out, and who, upon seeing him, was all over blushes and confusion: "Friend," says Castruccio, "you should not be ashamed when you come out, but when you go in."

One asking a favour of him, with a thousand impertinent and superfluous



persuasive words; "Hark you, friend," says he, "when you would have any thing with me for the future, send another man to ask it."

Another great talker having tired him with a tedious discourse, excused himself at last, by saying, that he was afraid he had been troublesome: "No, indeed," replied he, "for I did not mind one word you said."

He was forced to put a citizen of Lucca to death, who had formerly been a great instrument of his advancement, and being reproached by somebody for dealing so severely with an old friend, "No," says he, "you are mistaken, it was with a new foe."

One of his courtiers having an ambition to regale him, made a ball, and invited him to it. Castruccio came, entertained himself among the ladies, danced, and did other things, which did not seem to comport with the dignity of his rank. One of his friends intimating that such freedoms might diminish from the reverence that should be paid him; "I thank you, Sir," says he, "for your caution; but he who is reckoned wise all the day, will never be reckoned a fool at night."

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CATHARINE, a female saint of the church of Rome, was born at Sienne in Tuscany, in 1347; and, when she was turned seven years old, become a nun of the third order of St. Dominic. She was of such an heavenly make, and made so prodigious an advancement in piety and devotion, that she is reported to have seen a multitude of visions, and to have wrought as many miracles, when she was not near grown up a woman. The monks have said still higher things of her; as, that she conversed face to face with Christ; nay, that she was actually married to him in form. It is no wonder, therefore, that so heaven-born a maid should be able to bring about such puny events as the reconciliation of Gregory XI. to the Florentines at Avignon, in 1376, even though he had gone so far as to excommunicate them; or that she should gain so much upon this pope, in 1377, as to make him pass immediately to Rome, and re-establish the pontifical seat there, seventy years after pope Clement V. had removed it to France. But the miracles this lady wrought, and the visions she saw, would not have entitled her to a place in these memoirs, if she had not been the author of some literary productions. "Dialogues upon the Providence of God," written by her in Latin, were printed at Ingolstadt, in 1583; as was the same year, at the same place, "An Oration upon the Annunciation of the Blessed Virgin:" but this was written in Italian, as were also "Three hundred and sixty-four Letters to Popes, Cardinals, Kings, and Princes," published at Venice in 1506. Besides these, there came out at Cologne, in 1553, a book of her "Revelations;" for we find in the bull of her canonization, as well as in the Roman breviary, that she had the gift of prophecy, and an abundance of revelations vouchsafed



vouchsafed unto her, as a testimony to the church of her transcendent piety and goodness. She died April 30, 1380, aged only 33, and was canonized by pope Pius II. in 1461.

There is also another CATHARINE, who was sainted by pope Clement VII. and has edified the world by a book of her “Revelations;” which, it seems, were committed to writing in 1438, but not published till at Bologna in 1511. She was born at that place in 1413, and at fourteen admitted into a convent at Ferrara, where she made her profession in 1432. The inhabitants of Bologna afterwards besought her to come and preside over a nunnery just founded among them, and there she died in 1463. Besides her book of “Revelations,” she wrote some pieces in Latin and Italian.

CATLEY (ANNE), was born in the year 1745 of poor parents, her father being only a gentleman’s coachman, and afterwards the keeper of a public house near Norwood. At the age of fifteen, being found to possess some musical talents, she was bound an apprentice to Mr. Bates, a composer of some eminence, and resided in the house of his father. Her first appearance in public was at Vauxhall in the summer of 1762; and on the 8th of October, in the same year, she appeared for the first time on the stage at Covent-garden, in the character of the Pastoral Nymph in *Comus*. She was at this period remarkable for little more than the beauty of her person, and a diffidence in public which she soon got rid of. In the next year she became the object of attention, from an application by her father, on the 16th of May, to the court of King’s Bench, for an information against her master Bates, Sir Francis Delaval, and one Fraine, an attorney, charging them with a conspiracy; the first, for assigning her over to Sir Francis Delaval for the purpose of prostitution; and the last, for drawing the several deeds used on the occasion. It appeared by the affidavits that Sir Francis, while the lady lived with Mr. Bates the elder, had insinuated himself into her favour, and soon after a negociation was set on foot, which ended in the gallant paying Mr. Bates two hundred pounds, and securing to him the benefit of an engagement he had made for her at Marybone Gardens the ensuing season. This transaction coming to the knowledge of her father, he caused the application to be made to the King’s Bench; in consequence of which the information was ordered to go against all the defendants, but probably ended in a compromise, as no more was heard about it.

That season she sung at Marybone Gardens, and at the end of it went to Ireland, where she staid until the year 1770; when she appeared again at Covent-garden, and continued to perform a stated number of nights for many succeeding years, much to her own and the manager’s advantage. In 1773 she sung at the oratorios at Covent-garden, by which she added to her fortune more than her fame,



being, from certain neglects of decorum in her general line of acting, ill suited to the solemnity of such performances, and having to contend with the more chastised deportment of Mrs. Sheridan at the rival theatre. Being always attentive to œconomy, in a course of years she had amassed a considerable fortune ; and when her attraction failed, she was enabled to retire to independence. Her last performance was in 1784.

She was, to use the words of a diurnal writer, “ the favourite of Thalia, the favourite of the Town, and the favourite of Fortune.

“ Her theatric representations will be remembered as long as the fame exists of the poets that portrayed them. The discussion of her professional merit should be the subject of a volume ; we shall therefore only add, that her voice and manner were, perhaps, never equalled in the same style. The heart of conviviality still vibrates with song and joy at the recollection of “ Push about the Jorum.” Her person *all but* equalled her accomplishments. A few years back she was the center of attraction ; the pursuit of men in every rank and station in society ; the *game* that all coveted, and *some* perhaps —.

“ Beauty is a captivating syren ; and to resist her enchantments man must possess something more, or something less than the usual portion of humanity. The allurements a theatric life holds out to lovely women, admits the same observation, and justifies the application with tenfold force. All that can be said is, Alas, poor human nature !

“ She possessed many virtues, and the greatest of all—humanity. Her generous hand often lightened the heavy heart. Feelingly alive by nature to every impression of sensibility, this amiable virtue accompanied her elevation to rank and riches ; and joined others that adorn the first stations in society, and which alone make them respectable. She was the good mother, the chaste wife, and accomplished woman.

“ Prudery certainly formed no part of her character ; but where is the prude that ever owned half her merit ! Her openness, goodness, knowledge, and generosity, added to her personal accomplishments, rendered her an acquisition of which the worthiest might be proud. — This morality of players, like that of princes, is exempt from the precision of vulgar rules.”

Miss Catley was said to have been married to General Lascelles ; but of this we have no certain information. She died at the general’s house, near Brentford, the 14th of October, 1789.

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CATO (MARCUS PORTIUS), commonly called the Censor, was one of the greatest men among the ancients, and born at Tusculum, in the year of Rome 519 ; that is, about the year 232 before Christ. He began to bear arms at seventeen years of age ; and shewed not only much courage, but also a great contempt of the pleasures,



pleasures, and even of the conveniencies of life. He had but one horse for himself and his baggage; and he looked after and dressed him himself. "What an honour was it to that age, says Seneca, to see a man, who had triumphed as a general, and enjoyed the dignity of a censor, and, what is more than both these, to see Cato contented with one horse, and even not requiring a whole one to himself? for his baggage hanging down on each side took up part of him. Who would not prefer that honest gelding, rubbed down by Cato himself, to all the sleek nags, fine genets, and smooth ambulating horses in the world?"

He was a man of extraordinary sobriety, and no bodily exercise seemed unworthy of him. At his return from his campaigns, he betook himself to plough his ground: not that he had not slaves enough to do it, but it was his inclination. He dressed also like his slaves, and then sat down at table with them, eating of the same bread, and drinking of the same wine. He did not in the meanwhile neglect to cultivate his mind, especially in regard to speaking well; a talent very necessary to him, since he pleaded many causes in the neighbouring towns, which he always did gratis.

Valerius Flaccus, who had a country-seat near Cato, was very desirous to see a young man, of whom he had heard so many remarkable things; and finding that it was a good plant, which only wanted to be cultivated and transplanted into better ground, he persuaded him to come to Rome. Cato soon made himself esteemed in that city; and having so powerful and officious a patron as Valerius Flaccus, quickly raised himself. He was first of all elected military tribune; afterwards they made him questor; in the year of Rome 558, he was advanced to be consul, and in 569 chosen censor. No man was ever better qualified than he for the office of censor, nor did better discharge the duties of it. He made use of his severity, eloquence, and exemplary life, to give a check to the luxury and growing vices of the Romans; which gave occasion to say, that he was not less serviceable to the republic of Rome, by making war against immorality, than Scipio by his victories over his enemies. It was well known, that he would exercise the censorship with the utmost rigour, which was one reason why the patricians opposed him when he stood for that office; but the same reason induced the people to prefer him to all his competitors. The inscription of the statue erected for him was a glorious testimony of his behaviour in that office. "The people," says Plutarch, "did like his censorship wondrous well; for, setting up a statue for him, in the temple of the goddess of health, they put an inscription under it, not of his warlike feats and triumphs, but such a one as signified, that this was Cato the censor, who by his good discipline and ordinances reclaimed the Roman commonwealth, when it was declining and tumbling into vice."



Cato lived a very long life, and preserved great strength of body and mind to the last. Being a man of a vigorous constitution, he wanted women in his old age; and, because he could not conceal his keeping a concubine so much as he desired, he married again. "Having lost his wife," says Plutarch, "he married his son to the daughter of Paulus Emilius, who was sister to the second Scipio Africanus; so that now being a widower himself, he made use of a young servant maid, who came privately to him. But the house being very little, and a daughter-in-law also in it, the intrigue was quickly discovered: for the young wench one day passing by a little too boldly to Cato's bed-chamber, the youth, his son, though he said nothing, seemed to look a little grim upon her. The old man soon perceived it troublesome, yet said nothing; but without finding the least fault went, as his custom was, with his usual company to the market. Among the rest was one Salonius, a clerk of his, to whom he called aloud, and asked him, whether he had married his daughter; the conclusion of which was, that Cato desired to have that maid, and the match was quickly made up." Cato had a son by this second venture, to whom, from his mother, he gave the surname of Salonius.

This Cato Salonius was the father of Marcus Cato, the father of Cato of Utica, who therefore was the great grandson of Cato the censor. The severity however of the censor could not secure him from the ill effects of this new wife's pride and turbulent spirit, though she was a woman of mean extraction; and St. Jerome, designing to prove that those who marry a poor wife to be quiet at home do not obtain their end, alledges the example of Cato the censor.

He wrote several works: "A Roman history," and a book "concerning the Art of War," which are not extant. He composed a book upon agriculture, and was very particular in the description of that art. It is extant, and written in good old Latin. He wrote also something concerning rhetoric, and was probably the first of the Romans who wrote upon that subject. He is memorable for having had first an aversion to the Greeks, and to the studies that were most in vogue among them. Plutarch, after having said that Cato was displeased to see the three philosophers, deputed by the Athenians, so well received and approved at Rome, and had advised the senate to send them home immediately; says, "That he did not do this out of any anger to Carneades, but because he wholly despised philosophy, and out of a kind of pride, scoffed at the Greek muses and literature: for indeed he would frequently say, that Socrates was a prating seditious fellow. And to fright his son from any thing that was Greek, he used a much harsher tone than was usual towards one of his age; pronouncing, as it were, with the voice of an oracle, that the Romans would presently be destroyed, when



when they once came to be infected with Greek." Nevertheless, it is certain, that Cato himself afterwards studied it.

We should entertain a very wrong notion of Cato, should we imagine, as from what has been said, we might, that austerity was the only ingredient in his speeches and conversations; for he knew how to intermix them with agreeable strokes of raillery, and had many humorous sayings. Take one of them with Balzac's paraphrase and prologue. "The very censors," says that writer, "tho' sadness seemed to be one of the functions of their office, did not altogether lay aside raillery. They were not always bent upon severity; and the first Cato, that troublesome and intolerable honest man, ceased sometimes to be troublesome and intolerable. He had some glimpses of mirth, and some intervals of good humour. He dropped now and then some words that were not unpleasant; and you may, madam, judge of the rest by this. He had married a very handsome wife; and history tells us, that she was extremely afraid of thunder, and loved her husband well. Those two passions prompting her to the same thing, she always pitched upon her husband as a sanctuary against thunder, and threw herself into his arms at the first noise she fancied she heard in the sky. Cato, who was well pleased with the storm, and very willing to be caressed, could not conceal his joy. He revealed that domestic secret to his friends, and told them one day, speaking of his wife, that she had found out a way to make him love bad weather; and that he never was so happy, as when Jupiter was angry." It is worth observing, that Cato made this speech during his censorship, when he degraded the senator Manlius, who would probably have been consul the year after, only for giving a kiss to his wife in the day-time, in the presence of his daughter: a piece of severity, for which he has been condemned by both ancients and moderns.

Cato's was in the main a very fine character, yet there appear to have been some blemishes in it. Plutarch charges him with possessing an extravagant desire of gain; and it is certain, that his eagerness to improve his estate, and increase his revenues, made him guilty of usury in no small degree. A saying of his to a nobleman, whom he saw coming out of a bawdy-house, which Horace has preserved, seems to favour of a loose morality: "Go there, brave youth, and quench the generous flame;" meaning, that it was better to have recourse to the stews, than to debauch the citizens wives. However, some perhaps may excuse him here, thinking, that of two evils he did right to recommend the least. Upon the whole, he was a great citizen; an excellent orator, a profound civilian, and a right honest worthy man. He died in the year of Rome 604, at 85 years of age.

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CATROU (*FRANCIS*), a very distinguished Jesuit, was born at Paris in 1659. He was the author of some very considerable



works ; as, 1. A General History of the Empire of Mogul." 2. An History of the Fanaticism of some Protestant Religions ; of Anabaptism, of Davidism, and of Quakerism. 3. A Translation of Virgil, with notes critical and historical. 4. A Roman History, which has been translated into several languages, and is reckoned his capital work. The notes are chiefly father Rouille's, who also continued it ; though it was finished by Routh, another Jesuit. Catrou was also concerned in the "Journal de Trevoux." All his writings are in French. He died in 1737.

**CATULLUS** (**CAIUS VALERIUS**), a Roman poet, was born at Verona before Christ 86, and descended from a good family ; his father was familiarly acquainted with Julius Cæsar, who lodged at his house. The beauty and elegance of his verses easily procured him the attention and friendship of the fine wits who were then at Rome, whither he was carried in his youth by Manlius, a nobleman, to whom he has inscribed several of his poems. Here he soon discovered the vivacity of his genius, and so distinguished himself by his pleasantry and wit, that he became universally esteemed, and gained even Cicero for his patron. It is believed, that he gave the name of Lesbia to the most famous of his mistresses, in honour to Sappho, who was of the island of Lesbos, and whose verses pleased him wonderfully. The true name of that mistress was supposed to be Clodia, sister to Clodius, the great enemy of Cicero. He is far from imitating our modern poets, who usually complain of the coyness and insensibility of the fair ones ; but speaks of his Lesbia as a woman, who asked him, how many kisses would satisfy him ? to which he answered, that he desired as many, as there are grains of sand in the desarts of Libya, and stars in the heavens. As fine a genius as this poet was, he was, as many fine geniuses have since been, poor. His merit, it is true, recommended him to the greatest men of his time, as Plancus, Calvus, Cinna, &c. and he travelled into Bithynia with Memmius, who had obtained the government of that province after his prætorship ; but it is plain from some of his epigrams, that he did not make his fortune by it. He died in the flower of his age, and the height of his reputation, when he was about 30 years old ; at which time Virgil was sent to pursue his studies at Cremona.

Though the great talent of this poet lay in the epigrammatic way, yet some have pretended, that he equally excelled in all other kinds of poetry. Martial's veneration for him was such, that he has not scrupled to put him on a level with Virgil. And in this he has been followed by Paul Jovius and Barthius among the moderns. What remains in his works, is not sufficient to support this high opinion of him. At the same time it must be considered in his behalf, that Lucretius was the only poet, whose verse had any tolerable elegance or harmony in it, when he wrote : and his poem

probably



probably was not seen by our author, or at least but a little before his death, since it was not published till some time after Lucretius's decease.

Catullus's writings got him the name of "the learned" amongst the ancients, for which we have the authority of Aulus Gellius, Apuleius, and both the Plinys; but we have no compositions of his remaining, nor any lights from antiquity, which enable us to explain the reason of it. Among others that Catullus inveighed against, and lashed in his Iambics (for he was uncommonly satirical), none suffered more severely than Julius Cæsar, under the name of Mamurra: which, however, only furnished Cæsar with an opportunity of shewing his moderation and humanity. For after Catullus, by repeated invectives, had given sufficient occasion to Cæsar to resent such usage, especially from one whose father had been his familiar friend; Cæsar, instead of expressing any uneasiness, generously invited the poet to supper with him, and there treated him with so much affability and good-nature, that Catullus was perfectly ashamed at what he had done, and resolved to make him amends for the future. Sextus Quintus, as one observes upon this story, "was not of so generous and forgiving a temper. Upon his being made pope, the statue of Pasquin was one night dressed in a very dirty shirt, with an excuse written under it, that he was forced to wear foul linen, because his landress was made a princess. This was a reflection upon the pope's sister, who, before the promotion of her brother, was in those mean circumstances that Pasquin represented her. As this Pasquinade made a great noise in Rome, the pope offered a considerable sum of money to any person who should discover the author of it. The author, relying upon his holiness's generosity, as also on some private overtures which he had received from him, made the discovery himself: upon which the pope gave him the reward he had promised, but at the same time, to disable the satirist for the future, ordered his tongue to be cut out, and both his hands to be chopped off."

We must not leave Catullus, without taking notice, that he has been very much censured for the wantonness and obscenities to be met with in his writings; and many have on that account concluded that he was a debauchee. That he was of a gay amorous temper, may easily be imagined, as indeed it appears very plainly from many of his poems: but to infer from thence, that he was an abandoned profligate, is not only absurd, but what he himself has in a manner cautioned us not to do. And we learn from Pliny the younger, that these were the sentiments of the times: for speaking of some hendecasyllables, which he sent to his friend Paternus, he says, "it is no mark of sound judgment to condemn those who have written on such subjects, as persons given to wantonness or lasciviousness themselves." Bayle, who was under a necessity of de-



sending himself from a charge of a similar nature, expresses himself thus : " He would be laughed at who should go about to prove, that Boccace was not a man of probity, because he wrote the Decameron : or conclude, that the queen of Navarre, sister to Francis the first, was not a princess of admirable virtue, whose praises resounded every where, because she wrote some novels of gallantry. In such books, adds he, wise men know how to distinguish between the person of the author and his writings."

**CATZ (JAMES)**, pensionary of Holland, keeper of the great seals there, and stadtholder of the Fiefs, was born in Zeland, 1577. He was an ingenious poet, as well as a dextrous politician. He divested himself, however, at length of all employments, for the sake of cultivating poetry and letters ; nor was he drawn afterwards from his retirement, but at the reiterated application of the states, who, in the critical season of Cromwell's protectorate, sent him ambassador into England. Upon his return, he retired to one of his country-houses, where he died in 1660.

**CAVE (Dr. WILLIAM)**, a learned divine, was born in 1637, and educated in St. John's college at Cambridge. He was successively minister of Hasely in Oxfordshire, Great Alhallows, and of Illington near London. He became chaplain to Charles II. and in 1684 was installed canon of Windsor. He was the author of some large and learned works, relating to ecclesiastical antiquity. He composed a very learned work, entitled " The History of the Lives, Acts, Deaths, and Martyrdoms, of those who were contemporary with the Apostles, and of the principal Fathers within the three first Centuries of the Church," which went in a short time through three or four editions. Here the English reader had an opportunity of acquainting himself with some of the principal and most important circumstances which attended the Christian religion while it was making it's way to an establishment under Constantine the Great. In 1688 he published a work of a more extensive nature, called " Historia Literaria, &c." in which he gives an exact account of all who had written upon Christianity, either for or against it, from Christ to the fourteenth century ; mentions the times they lived in, the books they wrote, and the doctrines they maintained ; and also enumerates the councils that were called in every age of the church. This and the former work gave occasion to a controversy which ensued, and was very warmly agitated between Cave and Le Clerc, who was then writing his " Bibliotheque Universelle" in Holland.

Le Clerc charged Cave with two unfair proceedings : 1. That, instead of writing the lives of the fathers, he had written their panegyrics ; 2. That he had forcibly drawn Eusebius, who was, as  
he



he imagined, plainly enough an Arian, over to the side of the orthodox, and made a Trinitarian of him. These were the points debated; and a great deal of good learning, as well as good sense, relating to ecclesiastical antiquity, and the authority of the fathers, was produced on both sides: but which of the two had the better in the dispute, is not a point to be determined here; unless we may just be permitted to say, but without any intention to diminish from the value of Cave's work, that he did not entirely clear himself of the charge.

Cave died in 1713, and was buried at Islington.

CAVE (EDWARD), was born at Newton in Warwickshire, Feb. 29, 1691. His father (Joseph) was the younger son of Mr. Edward Cave, of Cave's in the Hole, a lone house on the Street-Road in the same county, which took it's name from the occupier; but having concurred with his elder brother in cutting off the intail of a small hereditary estate, by which act it was lost from the family, he was reduced to follow in Rugby the trade of a shoemaker. He was a man of good reputation in his narrow circle, and remarkable for strength and rustic intrepidity. He lived to a great age, and was in his latter years supported by his son.

It was fortunate for Edward Cave, that having a disposition to literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The school of Rugby, in which he had, by the rules of it's foundation, a right to be instructed, was then in high reputation, under the Rev. Mr. Holyock, to whose care most of the neighbouring families, even of the highest rank, entrusted their sons. He had judgment to discover, and for some time generosity to encourage, the genius of young Cave; and was so well pleased with his quick progress in the school, that he declared his resolution to breed him for the university, and recommend him as a servitor to some of his scholars of high rank. But prosperity which depends upon the caprice of others is of short duration. Cave's superiority in literature exalted him to an invidious familiarity with boys who were far above him in rank and expectations; and, as in unequal associations it always happens, whatever unlucky prank was played was imputed to Cave. When any mischief, great or small, was done, though perhaps others boasted of the stratagem when it was successful, yet upon detection or miscarriage the fault was sure to fall upon poor Cave.

At last, his mistress by some invisible means lost a favourite cock; Cave was, with little examination, stigmatised as the thief or murderer; not because he was more apparently criminal than others, but because he was more easily reached by vindictive justice. From that time Mr. Holyock withdrew his kindness visibly from him, and treated him with harshness, which the crime, in it's utmost aggravation,



gravation, could scarcely deserve, and which surely he would have forborn, had he considered how hardly the habitual influence of birth and fortune is resisted, and how frequently men, not wholly without sense of virtue, are betrayed to acts more atrocious than the robbery of a hen-roost, by a desire of pleasing their superiors.

Those reflections his master never made, or made without effect: for, under pretence that Cave obstructed the discipline of the school, by selling clandestine assistance, and supplying exercises to idlers, he was oppressed with unreasonable tasks, that there might be an opportunity of quarrelling with his failure; and when his diligence had surmounted them, no regard was paid to the performance. Cave bore this persecution awhile, and then left the school, and the hope of a literary education, to seek some other means of gaining a livelihood.

He was first placed with a collector of the excise. He used to recount, with some pleasure, a journey or two which he rode with him as his clerk, and relate the victories that he gained over the excisemen in grammatical disputations: but the insolence of his mistress, who employed him in servile drudgery, quickly disgusted him, and he went up to London in quest of more suitable employment.

He was recommended to a timber merchant at the Bank-side, and while he was there on liking, is said to have given hopes of great mercantile abilities: but this place he soon left, we know not for what reason, and was bound apprentice to Mr. Collins, a printer of some reputation, and deputy alderman.

This was a trade for which men were formerly qualified by a literary education, and which was pleasing to Cave, because it furnished some employment for his scholastic attainments. Here, therefore, he resolved to settle; though his master and mistress lived in perpetual discord, and their house was therefore no comfortable habitation. From the inconveniences of these domestic tumults he was soon relieved, having in only two years attained so much skill in his art, and gained so much the confidence of his master, that he was sent, without any superintendant, to conduct a printing-house at Norwich, and publish a weekly paper. In this undertaking he met with some opposition, which produced a public controversy, and procured young Cave the reputation of a writer.

His master died before his apprenticeship was expired, and he was not able to bear the perverseness of his mistress; he therefore quit-  
ted her house upon a stipulated allowance, and married a young widow, with whom he lived at Bow. When his apprenticeship was over, he worked as a journeyman at the printing-house of Mr. Barber, a man much distinguished and employed by the Tories, whose principles had at that time so much prevalence with Cave, that he was for some years a writer in "Mist's Journal;" which, though he afterwards obtained by his wife's interest a small place in the Post-office, he for some time continued: but as interest



is powerful, and conversation, however mean, in time persuasive, he by degrees inclined to another party; in which, however, he was always moderate, though steady and determined.

When he was admitted into the Post-office, he still continued, at his intervals of attendance, to exercise his trade, or to employ himself with some typographical business. He corrected the "*Gradus ad Parnassum*," and was liberally rewarded by the Company of Stationers. He wrote an "*Account of the Criminals*," which had for some time a considerable sale; and published many little pamphlets that accident brought into his hands, of which it would be very difficult to recover the memory. By the correspondence which his place in the Post-office facilitated, he procured country newspapers, and sold their intelligence to a journalist in London for a guinea a week.

He was afterwards raised to the office of clerk of the franks, in which he acted with great spirit and firmness, and often stopped franks which were given by members of parliament to their friends, because he thought such extension of a peculiar right illegal. This raised many complaints; and having stopped, among others, a frank given to the old duchess of Marlborough by Mr. Walter Plummer, he was cited before the House, as for breach of privilege, and accused, it is supposed very unjustly, of opening letters to detect them. He was treated with great harshness and severity; but declining their questions by pleading his oath of secrecy, was at last dismissed: and it must be recorded to his honour, that when he was ejected from his office, he did not think himself discharged from his trust, but continued to refuse to his nearest friends any information about the management of the office.

By this constancy of diligence, and diversity of employment, he in time collected a sum sufficient for the purchase of a small printing-office, and began the "*Gentleman's Magazine*," a periodical pamphlet, of which the scheme is known wherever the English language is spoken. To this undertaking he owed the affluence in which he passed the last twenty years of his life; and the fortune which he left behind him, which, though large, had yet been larger, had he not rashly and wantonly impaired it by innumerable projects, of which we know not that ever one succeeded.

"*The Gentleman's Magazine*," which has subsisted so many years, and still continues to enjoy the favour of the world, is one of the most successful and lucrative pamphlets which literary history has upon record, and therefore deserves in this narrative particular notice.

Mr. Cave, when he formed the project, was far from expecting the success which he found; and others had so little prospect of its consequence, that though he had for several years talked of his plan among printers and booksellers, none of them thought it worth the



trial. That they were not restrained by their virtue from the execution of another man's design, was sufficiently apparent as soon as that design began to be gainful. for in a few years a multitude of magazines arose and perished, only the London Magazine, supported by a powerful association of booksellers, and circulated with all the art, and all the cunning of trade, exempted itself from the general fate of Cave's invaders, and obtained, though not an equal, yet a considerable sale.

Cave now began to aspire to popularity; and, being a greater lover of poetry than any other art, he sometimes offered subjects for poems, and proposed prizes for the best performers. The first prize was 50*l.* for which, being but newly acquainted with wealth, and thinking the influence of 50*l.* extremely great, he expected the first authors of the kingdom to appear as competitors, and offered the allotment of the prize to the universities. But when the time came, no name was seen among the writers that had been ever seen before; the universities, and several private men, rejected the province of assigning the prize. The determination was left to Dr. Cromwell Mortimer and Dr. Birch, and by the latter the award was made. At all this Mr. Cave wondered for a while; but his natural judgment, and a wider acquaintance with the world, soon cured him of his astonishment, as of many other prejudices and errors. Nor have many men been seen raised by accident or industry to sudden riches, that retained less of the meanness of their former state.

He continued to improve his magazine, and had the satisfaction of seeing it's success proportionate to his diligence, till in 1751 his wife died of an asthma. He seemed not at first much affected by her death, but in a few days lost his sleep and his appetite, which he never recovered; but after having lingered about two years, with many vicissitudes of amendment and relapse, fell by drinking acid liquors into a diarrhoea, and afterwards into a kind of lethargic insensibility, in which one of the last acts of reason which he exerted, was fondly to press the hand that is now writing this little narrative. He died Jan. 10, 1754, having just concluded the 23d annual collection.

Mr. Cave was buried in the church of St. James's, Clerkenwell; but the following inscription, from the pen of Dr. Hawksworth, is placed at Rugby.

“Near this place lies the body of Joseph Cave, late of this parish, who departed this life Nov. 18, 1747, aged 79 years. He was placed by Providence in a humble station, but Industry abundantly supplied the wants of Nature, and Temperance blest him with Content and Wealth. As he was an affectionate Father, he was made happy in the decline of life by the deserved eminence of his eldest Son, Edward Cave; who, without interest, fortune, or connection,  
by



by the native force of his own genius, assisted only by a classical education, which he received at the Grammar-school of this Town, planned, executed, and established a literary work, called *The Gentleman's Magazine*, whereby he acquired an ample fortune, the whole of which devolved to his family. Here also lies the body of William Cave, second son of the said Joseph Cave, who died May 2, 1757, aged sixty-two years; and who, having survived his elder brother, Edward Cave, inherited from him a competent estate; and, in gratitude to his benefactor, ordered this monument, to perpetuate his memory.

He liv'd a Patriarch in his numerous race,  
And shew'd in charity a Christian's grace:  
Whate'er a friend or parent feels, he knew;  
His hand was open, and his heart was true;  
In what he gain'd and gave, he taught mankind  
A grateful always is a generous mind.  
Here rest his clay! His soul must ever rest:  
Who blest when living, dying must be blest."

Mr. Cave was the inventor of a new species of publication, which may be considered as something of an epocha in the literary history of this country. The periodical performances before that time were almost wholly confined to political transactions, and to foreign and domestic occurrences. But the monthly magazines have opened a way for every kind of inquiry and information. The intelligence and discussion contained in them are very extensive and various; and they have been the means of diffusing a general habit of reading through the nation, which, in a certain degree, hath enlarged the public understanding. Many young authors, who have afterwards risen to considerable eminence in the literary world, have here made their first attempts in composition. Here, too, are preserved a number of useful and curious hints, observations, and facts, which otherwise might have never appeared; or, if they had appeared in a more evanescent form, would have incurred the danger of being lost.

Mr. Cave was a man of a large stature; not only tall, but bulky; and was, when young, of remarkable strength and activity. He was generally healthful, and capable of much labour, and long application; but in the latter years of his life was afflicted with the gout, which he endeavoured to cure or alleviate by a total abstinence both from strong liquors and animal food. From animal food he abstained about four years, and from strong liquors much longer; but the gout continued unconquered, perhaps unabated.

His resolution and perseverance were very uncommon; in whatever he undertook, neither expence nor fatigue were able to repress



him: but his constancy was calm, and, to those who did not know him, appeared faint and languid; but he always went forward, though he moved slowly.

The same chiliness of mind was observable in his conversation: he was watching the minutest accent of those whom he disgusted by seeming inattention; and his visitant was surprised when he came a second time, by preparations to execute the scheme which he supposed never to have been heard.

He was, consistently with this general tranquillity of mind, a tenacious maintainer, though not a clamorous demander, of his right. In his youth, having summoned his fellow journeymen to concert measures against the oppression of their masters, he mounted a kind of rostrum, and harangued them so efficaciously, that they determined to resist all future invasions; and when the stamp officers demanded to stamp the last half sheet of the magazines, Mr. Cave alone defeated their claim, to which the proprietors of the rival magazines would probably have submitted.

He was a friend rather easy and constant, than zealous and active; yet many instances might be given, where both his money and his interest were employed liberally for others. His enmity was in like manner cool and deliberate: but, though cool, it was not insidious; and though deliberate, not pertinacious.

His mental faculties were slow. He saw little at a time, but that little he saw with great exactness. He was long in finding the right, but seldom failed to find it at last. His affections were not easily gained, and his opinions not quickly discovered. His reserve, as it might hide his faults, concealed his virtues: but such he was, as they who best knew him, have most lamented.

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CAVENDISH (THOMAS), of Frimly in Suffolk, Esq. was descended from a noble family in Devonshire, and possessed of a plentiful estate; which he, being a man of more wit than prudence, contrived to waste a good part of. Hence he took it into his head to repair his shattered fortunes, if happily he could, at the expence of the Spaniards. With this view he built two ships from the stocks, one of 120, the other of sixty tons; and with these, and a bark of forty tons, he sailed from Plymouth July 21, 1586. He first made the coast of Barbary, then steered for Brazil, and entered the Streights of Magellan Jan. 5, 1587, and passed them very happily. Then coasting along Chili and Peru, he took abundance of rich prizes; and continuing his course as high as California, there took the St. Anne, which Cavendish, in a letter to lord Hunsdon, rightly calls an Acapulco ship, though in most relations of his voyage she is styled the admiral of the South Seas. Her cargo was of im-  
mense



menſe value ; which his ſhips being too ſmall to carry, he was forced to burn ; taking out of her, however, as much gold as was worth ſixty thouſand pounds. He then ſteered for the Philippine Iſlands, where he ſafely arrived, and proceeded from them to Java Major, which he reached March 1, 1588. He doubled the Cape of Good Hope the 1ſt of June ; and ſo, without any remarkable incident, returned ſafe to Plymouth Sept. 9 ; having ſailed completely round the globe, and brought home an immenſe fortune. This, however, he quickly waſted ; and in 1591 was compelled to think of another voyage, which was far from being ſo ſucceſſful as the former. He left Plymouth Auguſt 26, 1591, with three ſtout ſhips and two barks. April 8, 1592, he fell in with the Streights of Magellan, and continued in them to May 15 ; when, on account of the badneſs of the weather, he determined to return ; which accordingly he did to the coaſt of Brazil, and there, it is ſaid, died of grief.

CAVENDISH (*Sir WILLIAM*), ſecond ſon of Thomas Cavendiſh, of Cavendiſh in Suffolk, clerk of the pipe in the reign of Henry VIII. was born about 1505. He received a liberal education, and had ſettled upon him by his father certain lands in Suffolk. Cardinal Wolſey, who was born in Suffolk, took him into his ſplendid family, which conſiſted of one earl, nine barons, and about a thouſand knights, gentlemen, and inferior officers. He ſerved the cardinal as gentleman uſher, and was admitted into more intimacy with him than any other ſervant, and therefore would not deſert him in his fall ; but was one of the few who ſtuck cloſe to him when he had neither office nor ſalary to beſtow. This ſingular fidelity, joined to his abilities, recommended him to his ſovereign, who received him into his own family and ſervice. In 1540 he was appointed one of the auditors of the court of augmentation, and ſoon after obtained a grant of ſeveral lordſhips in the county of Hertford. In 1546 he was made treaſurer of the chamber to his majeſty, had the honour of knighthood conferred on him, and was ſoon after ſworn of the privy council. He continued to enjoy both theſe honours during eleven years, which time his eſtate was much increaſed by grants from Edward VI. in ſeven different counties ; nor does it appear that he was in leſs credit or favour with queen Mary, under whoſe reign he died in 1557. He married three wives. His third and laſt, who ſurvived him, was the widow of Robert Barley, Eſq. and juſtly conſidered as one of the moſt famous women of her time. She was the daughter of John Hardwick, of Hardwick in Derbyſhire, by Elizabeth the daughter of Thomas Leeke, of Loaſland in the ſame county, Eſq. and in proceſs of time became coheireſs of his fortune, by the death of her brother without children. When ſhe was ſcarce fourteen ſhe was married to Robert Barley, of Barley, in Derbyſhire, Eſq. a young gentleman



gentleman of a large estate, all which he settled absolutely upon her on her marriage, and by his death without issue she came into the possession of it in 1532. After remaining a widow about twelve years, she married Cavendish, by whom she had Henry Cavendish, Esq. who was possessed of considerable estates in Derbyshire, but settled at Tutbury in Staffordshire; William Cavendish, the first earl of Devonshire; and Charles Cavendish, settled at Welbeck in Nottinghamshire, father of William baron Ogle and duke of Newcastle: and three daughters; Frances, who married Sir Henry Pierpoint, of Holm Pierpoint, in the county of Nottingham, from whom the dukes of Kingston are descended; Elizabeth, who espoused Charles Stuart earl of Lenox, younger brother to the father of James I.; and Mary. After the death of Sir William Cavendish, this wise lady consenting to become a third time a wife, married Sir William St. Lowe, captain of the guard to queen Elizabeth, who had a large estate in Gloucestershire, which in articles of marriage she took care should be settled on her and her own heirs, in default of issue; and accordingly, having no child by him, she lived to enjoy his whole estate; excluding as well his brothers, who were heirs male, as his own female issue by a former lady. In this third widowhood the charms of her wit and beauty captivated the then greatest subject of the realm, George Talbot, earl of Shrewsbury, whom she brought to terms of honour and advantage to herself and children; for he not only yielded to a considerable jointure, but to an union of families, by taking Mary, her youngest daughter, to be the wife of Gilbert, his second son, and afterwards his heir; and giving the lady Grace, his youngest daughter, to Henry, her eldest son. Nov. 18, 1590, she was a fourth time left, and to death continued a widow. A change of condition that perhaps never before fell to any one woman; to be four times a happy wife, to rise by every husband into greater wealth and higher honours, to have an unanimous issue by one husband only, to have all these children alive, and honourably disposed of in her life-time; and, after all, to live seventeen years a widow, in absolute power and plenty.

Sir William Cavendish wrote the life of his old master, cardinal Wolsey, and therein gives him a very high character; affirming that, in his judgment, he never saw the kingdom in better obedience and quiet than during the time of his authority, or justice better administered. After this life remained long in manuscript, it was printed in 1667, and reprinted in 1706, with some variation in the title. The original MS. was a few years ago in the hands of the duke of Kingston.

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CAVENDISH (WILLIAM), second son of the former, and the first of this family raised to the dignity of peerage. At the time of his father's decease he was very young, and but a child when his mother



mother married the earl of Shrewsbury, with whose children he was brought up, and by the care of the earl had an excellent education. As he was his mother's favourite, she gave him in her life-time, and left him at her decease, so plentifully, that he had a better estate than his elder brother. He was chosen member for Newport, in the county of Cornwall, in the parliament held in the 31st of Elizabeth; and it is probable that he sat in succeeding parliaments, though we are not able to say for what place. He was very early, and very much considered in the court of King James; so that in the month of May 1605, at the christening of the princess Sophia, when his majesty was pleased to advance some of the nobility, and to create others, he was honoured with the title of baron Cavendish, of Hardwicke, in the county of Derby.

It does not appear that he was desirous of places, or of court preferments; but, notwithstanding this, he was far from leading an inactive life, as is evident from his being among the first adventurers for settling the Bermuda Islands, one of which has the honour to bear his name, as a mark of the concern he had in the establishment of that flourishing plantation. He received, some years after this, a very great accession to his fortune by the death of his eldest brother, which was followed on the 2d of August, 1618, with an augmentation of honour; for being at that time in attendance upon the king in a progress, he was pleased to declare him, in the bishop's palace at Salisbury, earl of Devonshire, though his patent for that honour did not pass the seals till some days after. He enjoyed this honour about seven years, dying at his seat at Hardwicke, on the 3d of March, 1625-6, with the character of being one of the worthiest noblemen, and truest patriots, of his time.

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CAVENDISH (WILLIAM), son to the former, and the second earl of Devonshire of this family. He was born in 1589, and very carefully educated in the house of his father; who, when he grew up to the age of nineteen, sent for Mr. Thomas Hobbes, so well known to the world by the name of the Philosopher of Malmesbury, from Oxford, to be the director of his son's studies, though there was but a year's difference in their age. Mr. Hobbes, from the time he came into the family, gained so much on the affections of his pupil, that he lived with him rather as a friend and companion, than as a tutor, and thereby drew him to have a strong passion for history, politics, antiquities, and other parts of polite learning. In the spring of the year 1609, Mr. Cavendish received the honour of knighthood at Whitehall, which was with a view to a match intended for him. After this he visited France and Italy in the company of Mr. Hobbes, and on his return from his travels the marriage before mentioned took effect, and Sir William Cavendish was thereupon established in the possession of a very considerable fortune.

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The nobleness and generosity of his temper induced Sir William Cavendish to make a great figure at court, and to live with much lustre in the country, even while he was a younger brother; but when, by the decease of Gilbert Lord Cavendish, he came to be considered as the heir apparent of his father's titles and fortunes, he carried his magnificence to such a height, that he was considered by king James as a person who did honour to his country; more especially as he was one of the best bred and most accomplished noblemen of his time. When, therefore, count Swartzenburgh came over in the month of April 1622, in quality of ambassador from the emperor Ferdinand, lord Cavendish was made choice of to conduct him to his public audience; and was appointed in like manner to accompany Signior Valersio, ambassador extraordinary from the republic of Venice; and Mons. d'Arfennes and Joachimi, joint ambassadors of the states of the United Provinces.

His lordship and his lady, in the year 1625, waited on king Charles I. to Canterbury, by his royal appointment, to be present at his nuptials with Maria Henrietta, second daughter to king Henry IV. of France, who arrived at Dover the 13th of June, and came the same night to Canterbury, where the marriage was consummated.

When he became earl of Devonshire by the decease of his father, his desire of keeping up the dignity of his family, and living in a manner suitable to his quality, both in town and country, brought him into such expence, as even his large fortune could not support; and as he was a person of the nicest honour, and one who had the strictest regard for justice, he made use of the favour in which he stood with his prince, and his credit in parliament, to procure an act for sale of part of his estates for the payment of his debts; which was in those days a rare thing, and not to be obtained without difficulty. In his public character he was truly a patriot; for his loyalty to his prince was without any tincture of ambition, and his zeal for the public good had not the smallest intermixture of factious popularity. In his private life, he had all the qualities requisite to make him esteemed and beloved. His learning operated on his conduct, but was seldom shewn in his discourse. He was a kind husband, a tender father, a beneficent master, a friend to his neighbours, and a father to the poor. In fine, he deserved, in every respect, the character bestowed upon him by one who was best acquainted with him, that from his behaviour it might be easily perceived, that honour and honesty are but the same thing, in different degrees of persons. But this great man, whose virtues added lustre to his titles, and who was justly esteemed the ornament of the court, and the delight of his country, lived but a very short time to enjoy those honours which became him so well; for, on the 20th of June, 1628, he departed this life at Devonshire-house, near Bishopsgate, where the square of the same name is now seated, in the 39th year of his age, and was buried on the 11th of July following in the church of Allhallows



Allhallows at Derby, where a most stately monument, with his own statue in white marble upright in the midst of it, is erected to his memory, but without any inscription.

This noble earl was only once married, to Christian, daughter of Edward lord Bruce of Kinloss, sister to Thomas earl of Elgin, in Scotland, and aunt to Robert earl of Aylesbury, in England; a woman whose great qualities, and greater virtues, have transmitted her fame with due praises to posterity.

CAVENDISH (WILLIAM), son to the former, and third earl of Devonshire of this family. He was at the time of his father's decease, as appears from the inquisition taken in the Court of Wards, ten years, eight months, and ten days old; so that he must have been born November 10, 1617. At the coronation of king Charles I. in February 1625-6, he was made a knight of the Bath. As a mark of his majesty's regard for the family, the wardship of the young earl of Devonshire, upon the demise of his father, was granted to his mother, the countess dowager, who was equally careful in the management of the family estate, and in providing for the education of the young lord her son. It was with a view to this, that, when he had reached the age of thirteen, his mother sent for Mr. Hobbes from Paris, that she might put him under his care; and accordingly after having instructed him in the learned languages, and the principles of polite literature, at home for about three years, he, in 1643, attended his lordship abroad; and having made the tour of Italy and France, and spent some time in Paris, his lordship returned to England in 1637. At that time he was esteemed one of the handsomest young noblemen in his person; and with respect to the qualities of his mind, one of the best accomplished in the kingdom; so that several noble families had him in their eye, and would willingly have drawn him into their alliance by marriage. Among the rest, the countess of Leicester, for the earl was at that time abroad, was inclined to have matched him with her daughter, the lady Dorothea Sidney, whom Mr. Waller has rendered immortal by the name of Sacharissa; but however, that design did not take effect. When he came of age, his mother delivered up to him all the great houses in Derbyshire furnished; and soon after he married the lady Elizabeth Cecil, second daughter to William earl of Salisbury. His lordship discovered early, as he retained to the last, the loyal and virtuous principles of his illustrious ancestors. He distinguished himself in the House of Lords, by a noble and generous opposition to the bill for attainting the earl of Strafford, and very steadily adhered to the royal cause. When the king withdrew into the North, his lordship followed him, and was one of the noble peers that, in June 1642, subscribed the famous declaration at York, which was so ill relished at Westminster, that by a resolution of the House of Lords, bearing date the 20th of July following, himself and



eight other peers were deprived of their right to sit or vote, excluded from all privilege of parliament, and ordered to stand committed to the Tower. These and other acts did not hinder him from supplying the king with all the money in his power, though his horror of the civil war was such, that he chose to retire out of the kingdom. This recess, however, gave him little repose; for he was thrust into the number of the delinquents, his great estate sequestered, and when, by the mediation of his friends, an ordinance was depending for his composition, an order was made, October 23, 1645, for his return from beyond the seas by a day assigned, with which, by the persuasion, or rather at the command of his mother, he complied. He lived, after his return, for the most part, at his seat called Latimers, in Buckinghamshire, where he was with the countess dowager, when the army which hurried king Charles from place to place, suffered him to rest for a night or two there, when his majesty had much private consultation with them on the state of his affairs, and at the same time expressed to them both the grateful sense he had of the many faithful services they had done him.

The suspicions and dangers of the succeeding times obliged the earl to maintain a privacy, or rather obscurity, very little suited to the nobleness and generosity of his nature; which, however, contributed very much to the restoring his private affairs, and to the making up those breaches in his fortune which the severities he had formerly experienced had produced; but when better days came on, and the House of Lords was again permitted to sit, one of the first things they did was, by an order of the 4th of May, 1660, to reverse the judgment formally given against him, as has been before mentioned.

It being thought necessary, to preserve the public peace, that a declaration should be made by the nobility and gentry that adhered to the royal cause, of their not being implacable, but desirous of peace and quietness, ready to submit to the authority of the approaching parliament, and willing to bury in oblivion all that was past, as well as all the odious distinctions of names and parties, his lordship was the third of twenty noblemen that signed it.

At his majesty's return, he was received with all the kindness and respect due to his long and constant services, as well as his great sufferings; and August 20, 1660, he was constituted lord lieutenant of the county of Derby, as a mark of royal confidence and esteem; for as to court preferments, he never sought or received them. He lived mostly in the country, and distinguished himself there by his hospitality and moderation. He was equally esteemed by his prince, and beloved by his fellow subjects; for no man's loyalty was clearer, and yet there was no man more firm to the true principles of liberty than he. The religion of the church of England had not a more sincere friend; but at the same time he was an enemy to all persecution,



secution, of which he readily gave testimony, when any occasion fell in his way. It was his known character, and a character never called in question, that he was a man of as much conscience and honour, religion and virtue, prudence and goodness, as that age afforded; and as he lived universally honoured and beloved, so he died lamented and regretted, not only by his friends and neighbours, but by all who had the least knowledge of, or acquaintance with him, Nov. 23, 1684, at his seat at Roehampton in Surry, from whence his body was removed to Derby, and there interred with his ancestors.

**CAVENDISH (WILLIAM)**, duke of Newcastle, son of Sir Charles Cavendish, youngest son of Sir William Cavendish, by Catharine daughter of Cuthbert lord Ogle, was born in 1592. He had uncommon abilities, and they were cultivated with much care. He appeared at the court of James I. with the advantages of a graceful person, and great elegance of manners; and was quickly distinguished by the king's favour. In 1610 he was made a knight of the Bath, at the creation of Henry prince of Wales; and, in 1620, created baron Ogle, and viscount Mansfield. In the third year of Charles I. he was created baron Cavendish of Bolesover, and earl of Newcastle upon Tyne. The favours of his prince drew upon him the envy of Buckingham, which however could not supplant him.

In 1638, the king chose him to be governor to the prince of Wales, afterwards Charles II. In 1639, when the king set out to command the army which the troubles of the North had forced him to assemble, he was entertained by the earl of Welbeck: who also not only contributed 10,000*l.* towards defraying the expence of the expedition, but raised a troop of horse consisting of about 200 knights and gentlemen, who served at their own charge, and were commanded by himself. He was constantly zealous and active in the king's service, till after the battle of Marston Moor, July 2, 1644; when, seeing the king's affairs totally desperate, he made the best of his way to Scarborough, and there, with a few of his principal officers, took shipping for Hamburg, where he arrived July 8. After staying about six months at Hamburg, he went by sea to Amsterdam, thence to Paris, and from Paris to Antwerp, where he resided many years in extreme penury, with this aggravation, that his enemies were not only possessing, but ruining his estate. Yet it is said that his spirit was unbroken, and that his foresight preserved him from despair. He had predicted the civil war before it began, and he predicted the restoration as an infallible event, even when Cromwell was in the height of his success, in a book which he then wrote, and addressed to Charles II. called "A Treatise on Government and the Interest of Great Britain with respect to the other Powers of Europe."



He returned with the king at the restoration. He was soon after constituted chief justice in eyre of the counties north of Trent, and created earl of Ogle, and duke of Newcastle. From this time his life was retired, and he indulged his natural disposition in literary pursuits. Some part of his time he employed in repairing his estate, some part in breaking and managing horses, and the rest in study and composition. He wrote the celebrated "Treatise on Horsemanship," of which a most excellent edition was a few years ago printed in this kingdom. Many poems, except those preserved among the poetry of his duchess, are lost: and four comedies "The Country Captain," "Variety," "The humorous Lovers," and "The triumphant Widow, or Medley of Humours." "The humorous Lovers" was acted with great applause, in 1677, and Shadwell transcribed great part of "The triumphant Widow" into his "Bury Fair." As the duke was a scholar and a genius, he was the patron of learning and wit. Ben Jonson was one of his first favourites; a poet, sir William Davenant, was his lieutenant-general; parson Hudson, an able divine, was his scout-master; and Chillingworth his engineer. He died on Christmas-day, 1676, in his 84th year. He was twice married, but had issue only by his first wife Elizabeth, daughter and sole heiress of William Basset, of Blore in Staffordshire, esq. widow of the hon. Henry Howard, younger son to Thomas earl of Suffolk; by whom he had three sons, and as many daughters.

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**CAVENDISH (MARGARET)**, duchess of Newcastle, and second wife of the nobleman who is the subject of the preceding article, was born at St. John's, near Colchester, in Essex, about the latter end of the reign of king James the first. Her father, of whom she was the youngest daughter, was sir Charles Lucas, a gentleman of a very ancient and honourable family, and who was himself a man of great spirit and fortune. Dying young, he left the care of his children to his widow, a lady of exquisite beauty and admirable accomplishments, who took upon herself the education of her daughters, and instructed them in needle-work, dancing, music, the French tongue, and other things that were proper for women of fashion. As, however, Miss Margaret Lucas had, from her infancy, a natural inclination for literature, and she spent much of her time in study and writing, her biographers lamented that she had not the advantage of an acquaintance with the learned languages, which might have extended her knowledge, refined her genius, and have been of infinite service to her in the numerous compositions and productions of her pen.

In 1643, she obtained permission from her mother to go to Oxford, where the court then resided, and where she could not fail of meeting with a favourable reception, on account of the distinguished loyalty of her family, as well as of her own accomplishments. Accordingly,



cordingly, she was appointed one of the maids of honour to Henrietta Maria, the royal consort of king Charles the first; and, in that capacity, accompanied her majesty to France, when the queen was obliged, by the civil war, to quit England, and retire to her native country. At Paris Miss Lucas first saw the marquis of Newcastle, then a widower, who admiring her person, disposition, and ingenuity, was married to her at that place, in the year 1645. The marquis had heard of the lady's character before he met with her in France; for having been a friend and patron of her gallant brother, lord Lucas, he took occasion one day to ask his lordship in what respect he could promote his interest. To this his lordship replied, that he was not solicitous about his own affairs, as being prepared to suffer either exile or death in the royal cause; but that he was chiefly concerned for his sister, on whom he could bestow no fortune, and whose beauty exposed her to danger. At the same time, he represented her other amiable qualities in so striking a light, as raised the marquis's curiosity to see her. After their marriage, the marquis and marchioness of Newcastle went from Paris to Rotterdam, where they resided six months. From Rotterdam they removed to Antwerp, which they fixed upon as the place of their residence during the time of their exile. In this city they enjoyed as quiet and pleasant a retirement as their ruined fortunes would permit. Though the marquis had much respect paid him by all men, as well foreigners as those of his own country, he principally confined himself to the society of his lady, who, both by her writings and conversation, proved a most agreeable companion to him during his melancholy recess. The exigency of their affairs obliged the marchioness once to come over to England. Her view was to obtain some of the marquis's rents, in order to supply their pressing necessities, and pay the debts they had contracted. Accordingly, she went with lord Lucas, her brother, to Goldsmith's-hall; but could not procure a grant from the rulers of those times, to receive one penny out of her noble husband's vast inheritance: and had it not been for the seasonable generosity of sir Charles Cavendish, she and her lord must have been exposed to extreme poverty. At length, however, having obtained a considerable sum from her own and the marquis's relations, she returned to Antwerp. Here she continued with him till the restoration, and employed herself in writing several of her works.

When upon king Charles the second's recovering the throne of his ancestors, the marquis of Newcastle came back to his native country, he left his lady some little time abroad, to dispatch his affairs there; which having managed in a satisfactory manner, she followed her consort to England. The remaining part of the duchess's life was principally employed in composing and writing letters, plays, poems, philosophical discourses, and orations. It is said, that she was of a very generous turn of mind, and kept a num-  
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ber of young ladies about her person, who occasionally wrote what she dictated. Some of them slept in a room contiguous to that in which her grace lay, that they might be ready, at the call of her bell, to rise at any hour of the night, to take down her conceptions, lest they should escape her memory. The task of these young ladies was not very pleasant; and there can be no doubt but that they frequently wished that their lady's poetical and philosophical imagination had been less fruitful; especially, as she was not destitute of some degree of perverseness.

If the duchess's merit as an author were to be estimated from the quantity of her works, she would have the precedence of all female writers, ancient or modern. She produced no less than thirteen folios, ten of which are in print. Of all the riders of Pegasus, observes Mr. Walpole, there have not been a more fantastic couple than his grace and his faithful duchess, who was never off her pillion. The life of the duke her husband, is the most estimable of her productions: but it abounds in trifling circumstances. The touches on her own character are curious: she says, "That it pleased God to command his servant Nature to indue her with a poetical and philosophical genius even from her birth, for she did write some books even in that kind before she was twelve years of age." But though she had written philosophy, it seems she had read none; for at nearly forty years of age, she informs us that she applied to the perusal of philosophical authors—"in order to learn the terms of art." But what gives one, continues Mr. Walpole, the best idea of her unbounded passion for scribbling, was her seldom revising the copies of her works, "lest it should disturb her following conceptions."

But though the duchess's literary character and works are now treated with such general disregard, this was by no means the case during her own life. The compliments that were paid her were absurd and extravagant in the highest degree. Nor were these compliments bestowed upon her by persons whose applauses might be deemed of little estimation, but by learned bodies, and by men of great eminence in literature.

Such a profusion of incense reflects discredit on the age in which it was offered, and strongly impeaches the judgment, we would not willingly add the integrity, of the flatterers. They were probably dazzled, and almost blinded, by the high rank and solemn pomp of the duke and duchess of Newcastle. Absurd, however, as were her grace's pretensions to philosophical knowledge, and extravagant as are her other compositions, it cannot, we apprehend, be denied, that she had considerable powers of imagination and invention. Mr. Jacob says, that she had a great deal of wit, and a more than ordinary propensity to dramatic poetry; and Langbaine observes, that, if it be considered, that both the language and plots of her plays are her own, she ought in justice to be preferred to those of her sex, who  
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have built their fame on other people's foundations. If her fancy had been enriched by information, restrained by judgment, and regulated by correctness of taste, she might probably have risen to considerable excellence. A very able and elegant writer hath, within these few years, paid a much higher compliment to her genius and poetical merit, than hath been customary with modern authors. In a vision of female poets riding Pegasus, he hath thus expressed himself concerning the duchess: "Upon this a lady advanced; who, though she had something rather extravagant in her air and deportment, yet had a noble presence, that commanded at once awe and admiration. She was dressed in an old-fashioned habit, very fantastic, and trimmed with bugles and points; such as were worn in the time of king Charles the first. This lady, I was informed, was the duchess of Newcastle. When she came to mount, she sprang into the saddle with surprising agility; and giving an entire loose to the reins, Pegasus directly set up a gallop, and ran away with her quite out of sight. However, it was acknowledged, that she kept a firm seat, even when the horse went at his deepest rate; and that she wanted nothing but to ride with a curb bridle. When she came to dismount, Shakespeare and Milton very kindly offered their hand to help her down, which she accepted. Then Euterpe came up to her with a smile, and begged her to repeat her beautiful lines against melancholy, which (she said) were so extremely picturesque. The duchess, with a most pleasing air, immediately began; and all the while that the lines were repeating, Milton seemed very attentive; and it was whispered by some, that he was obliged for many of the thoughts in his *L'Allegro* and *Il Penseroso* to this lady's dialogue between mirth and melancholy.

The duchess of Newcastle departed this life at London, in the close of the year 1673, and was buried in Westminster-Abbey, on the 7th of January, 1673-4. The superb monument erected there to the memory of her and the duke, and the inscription upon it, are well known to the greater part of our readers. Her person is reported to have been very graceful. With regard to her character, her temper was naturally reserved; so that she seldom said much in company, and especially among strangers.

In her studies, contemplations, and writings, she was most indefatigable. She was truly pious, charitable, and generous; very kind to her servants; an excellent œconomist; and a complete pattern of conjugal affection and duty. It hath been thought surprising, that she, who devoted her time so greatly to writing, could acquit herself with so much propriety in the several duties and relations of life.

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CAVENDISH (CHARLES), son of the second, and brother to the third earl of Devonshire, was born at London, May 20, 1620. At 18 he was sent to travel with a governor. He went first to Paris.

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The French army was then before Luxémbourg. Curiosity drew him to the camp without the knowledge of his governor, who followed him in great pain, and brought him back to his studies at Paris. The following year he spent in Italy, making Naples, Rome, and Venice, the chief places of his residence. In the spring of 1640 he embarked for Constantinople, leaving his governor and English servants behind him, in order that he might learn more from foreigners. He made a long circuit by land through Natolia, then went by sea to Alexandria; and after visiting Grand Cairo, returned to England, in May 1641, by the way of Malta, Spain, and France. His inclination leading him to arms, his mother intended to purchase for him colonel Goring's regiment of foot in Holland; and on this account made one campaign in the prince of Orange's army, but returned to England Nov. 1641.

The king being soon after forced to retire to York, he repaired thither to offer his service: he rode in the king's own troop at the battle of Edgehill, Oct. 23, 1642, and distinguished himself by his personal bravery, that lord Aubigny, who commanded the duke of York's troop, being slain, he was preferred to that charge before many others of eminent birth and merit. This gentleman did good service, and performed many other glorious actions: but was killed, in an action with a large body of the enemy's forces under Cromwell, at Gainsborough, July 30, 1643, having refused quarter. "He was a gentleman, (it is justly observed) so furnished with all the interior and politer parts of learning, obtained at home and abroad, both by reading men and books, as well as courage, that he was prepared to defend his prince with his head and hand, by the strongest reason and most generous valour." He was well skilled in mathematics, as appears from some of his papers in the library of Dr. John Moore, bishop of Ely, given to the university of Cambridge, by George the First.

**CAVENDISH (WILLIAM)**, the first duke of Devonshire, was born Jan. 25, 1640. He made the tour of Europe, under the care of Dr. Killigrew, afterwards master of the Savoy. In 1661, he was chosen to represent the county of Derby, and continued a member of the long parliament till its dissolution. Sept. 21, 1663, he was created M. A. by the special command of the chancellor. In 1665, he went a volunteer on board the fleet under the duke of York. In 1669, he accompanied Mr. Montague in his embassy to France; and being accidentally at the opera in Paris, three officers of the French king's guard, intoxicated with liquor, came upon the stage, and one of them approaching him with a very insulting question, he gave him a severe blow on the face; upon which they all drew, and pushed hard upon him. He got his back against one of the scenes, and made a stout defence, receiving several wounds; till a sturdy Swiss, belonging to the ambassador Montague, caught him up



in his arms, and threw him over the stage into the pit. In his fall, one of his arms caught upon an iron spike, which tore out the flesh. The three assailants were, by the king's command, sent to prison, and not released but by his intercession.

In 1677, he distinguished himself in the house of commons, by a vigorous opposition to the measures of the court. The year following, he assiduously promoted an inquiry into the murder of Sir Edmundbury Godfrey, and other particulars of the popish plot; and was one of the committee appointed to draw up articles of impeachment against the treasurer Danby.

In the parliament which met in the spring of 1679, he again represented Derby. This year he was chosen one of the king's new privy-council: but soon finding that his attendance at the board would be wholly ineffectual, he, in conjunction with lord Ruffel and others, desired leave to withdraw. The county of Derby again elected him their representative in that parliament which met Oct. 21, 1680. The articles of Impeachment against the chief justice Scroggs, for his arbitrary and illegal proceedings in the court of king's-bench, were carried up by him to the house of lords. When the king declared his resolution not to consent to a bill of exclusion, lord Cavendish made a motion, that a bill might be brought in for the association of all his majesty's protestant subjects. He was also one of those who openly named the evil counsellors, and promoted the address to his majesty to remove them from all offices, and from his majesty's councils and presence for ever. He shewed the same steadiness and zeal in the next parliament, in which also he represented Derbyshire. When parliaments were laid aside, though he was as obnoxious to the court as any, he was not afraid of meeting and conversing with his noble friends; but he condemned a bold overture which was made at one of those meetings, and declared, with great earnestness, that he would never more go among them. At the lord Ruffel's trial, when it was almost as criminal to be a witness for him as to be his accomplice, he dared to appear to vindicate him in the face of the court. He afterwards sent him a message by Sir James Forbes, that he would come and change cloaths with him in the prison, and stay there to represent him, if he thought he could make his escape. Lord Ruffel was too generous to accept of this proposal. He prosecuted the immediate murderers of his friend Mr. Thynne, to condign punishment, and brought the great abettor of it, count Koningmark, to his trial, who happened to be acquitted by a jury possessed, or rather prepared, in favour of him. Lord Cavendish had great indignation at the discharge of the count; which he thought owing to corruption; and knowing that an appeal to single combat was anciently the last resort in law for convicting a murderer, he obtained the favour of a noble peer to go in his name to count Koningmark to charge the guilt of blood upon him, and to offer to prove it in the open field: but it seems that was



a method of trial the court thought fit to decline. Nov. 1684, he became, by the decease of his father, earl of Devonshire.

In the reign of James, he was the same man in greater honour, and in greater zeal and concern for his country. He had been very much affronted within the verge of the court by colonel Colpepper; but restrained his resentment at the time, and pardoned him upon condition he should never more appear at Whitehall. But, soon after the defeat of the duke of Monmouth, the colonel was encouraged to come publicly to court, and was rising into some degree of favour. The earl of Devonshire meeting him in the king's presence chamber, and receiving from him, as he thought, an insulting look; took him by the nose, led him out of the room, and gave him some disdainful blows with the head of his cane. For this bold act, he was prosecuted in the king's bench upon an information, and had an exorbitant fine of 30,000*l.* imposed upon him: and, though a peer, was committed to the king's bench prison, till he should make payment of it. He was never able to bear any confinement he could break from; and therefore escaped, only to go home to his seat at Chatsworth. Upon the news of his being there, the sheriff of Derbyshire had a precept to apprehend him, and bring him with a posse to town. But he invited the sheriff in, and kept him a prisoner of honour, till he had compounded for his own liberty, by giving bond to pay the full sum of 30,000*l.*; but the bond was found among the papers of king James, and given up by king William.

He was one of the earliest in inviting over the prince of Orange; and James II. upon the first alarm from Holland, being jealous of him above any other peer, endeavoured to draw him to court, which the earl evaded. Upon the prince's landing, he appeared in arms for him, and was afterwards received by him with the highest marks of affection and esteem. In the debates of the house of lords concerning the throne, he was very zealous for declaring the prince and princess of Orange, king and queen of England.

Feb. 14, 1688-9, he was admitted one of the privy-council, and not long after, named lord steward of their majesties household; and, April 3, 1689, chosen a knight of the garter. At their majesties coronation he acted as lord high steward of England; and, in the first session of parliament afterwards, procured a resolution of the house of lords, as to the illegality of the judgment given against him in the former reign, and a vote, that no peer ought to be committed for non-payment of a fine to the crown.

January 1691, he attended king William to the congress at the Hague, where he lived in the utmost state and magnificence, and had the honour to entertain several sovereign princes at his table, the king himself being also present incognito. May 12, 1694, he was created marquis of Hartington, and duke of Devonshire; which, with his garter and white staff, the place of lieutenant and



*custos rotulorum* of the county of Derby, and justiceship in eyre; was as much honour as an English subject could enjoy. After the queen's death; when the king's absence made the appointment of regents necessary, he was one of the lords justices for seven successive years; an honour which no other temporal peer enjoyed.

In the case of Sir John Fenwick, though he had a conviction of his guilt, yet he was so averse to any extraordinary judicial proceedings, that he opposed the bill, as he did likewise another bill for the resumption of the forfeited estates in Ireland. At the accession of queen Anne, he was confirmed in all his offices. April 1705, he attended her majesty to Cambridge, and was there created LL. D.

In 1706, himself and his son the marquiss of Hartington were in the number of English peers appointed commissioners for concluding an union with Scotland; this was the last of his public employments. He died August 18, 1707.

He seemed to be made for a patriot: his mien and aspect were engaging and commanding: his address and conversation civil and courteous in the highest degree. He judged right in the supreme court; and on any important affair his speeches were smooth and weighty. As a statesman, his whole deportment came up to his noble birth and his eminent stations: nor did he want any of what the world call accomplishments. He had great skill in languages, and read the Roman authors with great attention: Tacitus was his favourite. He was a true judge of history, a critic in poetry, and had a fine hand in music. He had an elegant taste in painting, and all politer arts; and in architecture in particular, a genius, skill, and experience beyond any one person of his age, his house at Chatsworth being a monument of beauty and magnificence that perhaps is not exceeded by any palace in Europe. His grace's genius for poetry shewed itself particularly in two pieces that are published, and are allowed by the critics to be written with equal spirit, dignity, and delicacy. 1. An Ode on the Death of Queen Mary. 2. An allusion to the Bishop of Cambray's Supplement to Homer. He married the lady Mary, daughter of James duke of Ormond, by whom he had three sons and a daughter.

CAUSSIN (NICHOLAS), a French jesuit, and confessor to Lewis XIII. was born at Troyes in Champagne, 1580; and entered into the order of jesuits, when he was 26 years of age. He taught rhetoric in several of their colleges; and afterwards began to preach, by which he gained very great reputation. He increased this reputation by publishing books; and in time was preferred to be confessor to the king. But he did not discharge this office to the satisfaction of cardinal Richelieu, though he discharged it to the satisfaction of every honest man; and therefore it is not to be wondered, that he came at length to be removed. A little before his death, he



is said to have delivered into the hands of a friend some original letters; from short extracts of which, since published, it appears that he fell into disgrace, because he would not reveal some things which he knew by the king's confession; nor even take advice of his superiors, how he was to behave himself in the direction of the king's conscience, when he could not do it without breaking thro' the laws of confession. There are also some hints in the same extracts, which shew, that he did not approve Lewis XIII.'s conduct towards the queen his mother; and there is a probability that he caballed to get Richelieu removed. If we may believe the abbe Siri in his "Memoirs," this jesuit, in his private conversations with the king, insisted upon the cardinal's removal, for the four following reasons: 1. Because Mary de Medicis, the queen mother, was banished; 2. Because he left Lewis only the empty name of king; 3. Because he oppressed the nation; 4. Because he powerfully assisted the protestants to the prejudice of the Catholic church. According to this author, he even engaged to maintain these four articles against the cardinal in the king's presence; and he offered the cardinal's place to the duke of Angoulême. This plot was the occasion of his disgrace, according to the abbe Siri. Others have asserted, that the queen mother obliged him to leave Paris, to gratify cardinal Mazarine, whom he had displeased; and that his disgrace was occasioned by his Latin piece, concerning the "Kingdom and House of God," published in 1650, in which he had freely spoken of the qualities with which princes ought to be adorned. But be all this as it will, it is certain, that he was deprived of his employment, and banished to a city of Lower Britany. He got leave to return to Paris after the cardinal's death, and died there in the convent of the jesuits, July 1651.

None of his works did him more honour than that which he entitled, "La cour Sainte." It has been printed a great many times, and translated into Latin, Italian, Spanish, Portugeze, German, and English. He published several other books both in Latin and French: and his book "De sacra & profana Eloquentia" is well known by the use that has been made of it here in England. There is a strange singularity related of father Caussin by one of his eulogists, which we must not omit to mention. He had, it is said, a very extraordinary sympathy with the heavens, especially with the sun, which he called his star; and which had very remarkable effects both upon his body and mind, according as it was more or less distant, or as it shined bright or was covered with clouds. The effects of the sun upon him were not transient, but appeared constantly by the sparkling of his eyes, and the lively colour of his face, in which there was something that made a very strong impression upon Henry IV. of France. Caussin, when very young, attended father Gonteri, a famous preacher of his time, to court, and there that king observed him very attentively. He had never seen him before,



before, nor heard of him; but as soon as he perceived him, he went to him, took him by the hand, and treated him with so much kindness, that Caussin was as much ashamed, as the by-standers were astonished. But the king said, that he had distinguished this youth among the croud, and expected that he would serve him and his family very faithfully. Then, turning to father Gonteri, he spoke with a loud voice, “Father, you have here an attendant, who, if I am not mistaken, will become in time one of the greatest ornaments of your society.”

CAWTON (THOMAS, a very learned minister among the non-conformists in the 17th century. He was the son of the Rev. Mr. Thomas Cawton, a worthy and truly religious puritan, who was banished for his loyalty. As for our author, he was born at Wivenhoe, near Colchester, in Essex, about the year 1637, his father being then minister of the place. The first rudiments of learning he received from his father, whom he attended in his banishment, and lived with him several years in Holland, where he studied the Oriental languages under Mr. Robert Sheringham, at Rotterdam, with equal diligence and success.

About the year 1656, he was sent to the university of Utrecht, where he distinguished himself by his extraordinary skill in the Oriental languages, in such a manner as did honour to his country. On the 14th of December, 1657, he maintained a thesis in relation to the Syriac version of the New Testament, and printed his discourse, as he did some time after another dissertation on the usefulness of the Hebrew language in the study of theoretic philosophy; which treatises sufficiently shew both the extent of his learning, and the solidity of his judgment. When he left Utrecht, the famous professor Leusden subscribed ample testimonial in his favour, wherein he expresses a great regard for his person, as well as a just sense of his parts. On his return to England, he went to Oxford, and was entered there of Merton-college, for the sake of Mr. Samuel Clark, famous for his thorough knowledge of the Oriental languages. Our author shewed his loyalty by writing a copy of Hebrew verses on his majesty's restoration, having been pretty early in the year 1660, admitted to the degree of bachelor of arts, at which time professor Leusden's certificate was read publicly.

In 1661, he was ordained by the bishop of Oxford; and in 1662, he published the Life of his Father. In all probability, he might have obtained very considerable preferment, if his principles had not led him to nonconformity. When he retired from the university, he was taken into the family of Sir Anthony Irby, of Lincolnshire, where he officiated for some years as chaplain; but the air of that country disagreeing with him, and the family going down thither on account of the plague in 1665, he was obliged to quit it, and lived afterwards with the lady Armin till about the year 1670, when



he gathered a congregation of Dissenters in the city of Westminster, to whom he preached, with some interruption from the severities of the government, for about seven years, till falling into a bad state of health, he died of a gradual decay, April 10, 1677, being then about forty years of age. He was a man, who, as his learning rendered him admired, so his virtues made him beloved by all parties.

**CAXTON** (WILLIAM), the first who introduced the art of printing with metal types into England, was born about the latter end of the reign of Henry IV. (who died in 1412) in the Weald, or woody part of Kent. He was instructed at home in reading and writing, in which, considering the times, he arrived to considerable proficiency. He afterwards attained some knowledge of both Latin and French. Being about 15, he was put apprentice to Mr. Robert Large, a mercer, who, after having been sheriff and mayor of London, died in 1441, leaving by will 34 marks to his apprentice William Caxton; a considerable legacy in those days, and an early testimony of Caxton's good behaviour and integrity. Caxton went abroad to settle, the same year that his master died, and was entrusted by the mercers company to be their agent or factor, in Holland, Zealand, Flanders, &c.

In 1464, a commission was granted to him and Richard Whitehill, esq. by Edward IV. to continue and confirm the treaty of trade and commerce between his majesty and Philip duke of Burgundy; or, if they found it necessary, to make a new one. They are styled, in the commission, ambassadors and special deputies. A marriage was concluded in July 1468, between the king's sister, lady Margaret of York, and the duke's son Charles, he being then duke of Burgundy; and when the lady arrived at the duke's court at Bruges, Caxton appears to have been of her retinue. He was either now one of her household, or held some constant post or office under her; because, as he says, he received of her a yearly fee or salary, besides many other good and great benefits. Being more expert than most others in penmanship and languages, it is highly probable that he was employed by the duchess in some literary way. As soon as he had acquired the mystery of the new invention of printing, which he did not accomplish, he says himself, without great expence, he was employed by her, in translating out of French a large volume, and afterwards in printing it. It appeared under the title of "The Recuyell of the history of Troy;" and is the first book we now know of, that was printed in the English tongue. In the title-page we read as follows: "The Recuyell of the historys of Troye: composed and drawen out of dyverce books of Latyn, into Frenshe, by the right venerable persone, and worshipfull man Raoul le Feure, preest, and chapelayn unto the right noble glorious and myghty prynce in his tyme, Philip duc of Bourgoyne, of Braband, &c. in the yeare of the incarnation of our Lord God a thousand four hundred



dred sixty and foure, and translated and drawen out of the Frenshe into English, by Willyam Caxton mercer of the cyte of London, at the commandement of the right hye myghty and vertuose prince his redoubtyd lady Margarete, by the grace of God duchesse of Burgoyne, &c. which sayd translation and worke was begonne in Bruggis in the countere of Flaunders, the fyrst day of Marche, the year of the incarnation of our said Lord God, a thousand foure hondred sixty and eight, and ended and fynished in the holy cyte of Colen, the xix day of Septembre the yere of our sayd Lord God, a thousand foure hondred sixty and enleven." Caxton, then, finished this work in 1471; but it doth not now appear, that the art of printing was practised by him in England till about three years after. Dr. Middleton observes, that all our writers before the restoration, who mention the introduction of the art amongst us, give him the credit of it, without any contradiction, or variation. The doctor has also taken notice of a passage in the end of the third book of Caxton's "Recuyell, or gadryng together of the Histories of Troy," printed without a date in fol. which amounts in a manner to a direct testimony of it. "Thus end I this boke, &c. and for as moche as in wryting of the same, my penne is worn, myn hande wery, and myn eyen demmed with overmoch lokyng on the white paper—and that age creepeth on me dayly—and also because I have promysid to dyverce gentilmen and to many friends to addresse to them as hastely as I might this sayd boke, therfor I have practysed and lerned at my grete charge and dispense to ordeyne this sayd boke in prynte after the maner and forme as ye may here see, and is not wretton with penne and ynke as other bokes ben, to thende that every man may have them attones, for all the bokes of this storye, named the Recuyell of the historyes of Troyes, thus emprynted as ye here see, were begoone in oon day and also finish in oon day, &c." By the edition of the "Game of Chesse," dated in 1474, Caxton appears to have been then settled in England; and this book is allowed by all the typographical antiquaries, to have been the first specimen of the art among us; and as such has been so valued, that it is said the earl of Pembroke, for a fair copy thereof, which was given him by Mr. Granger, presented him with a purse of 40 guineas. The title is as follows. "The Game and Play of the Chesse; in which thauctorities, dictes, and storyes of auncient doctours, philosophers, poetes, and of other wyse men ben recounted and applied unto the moralitie of the publique wele, as well of the nobles as of the comyn people. Translated out of Frensh and emprynted by William Caxton, fynished of the last day of Marche the yere of our Lord God a thousand four hondred and LXXIIII." The next performance of Caxton, of which the date is ascertained, is "The Dictes and Sayengis of the Philosophers, translated out of Frensh by Antone erle Ryvyres lord Seerles, emprynted by William Caxton at Westmestre 1477." It consists of 75 leaves, and contains the



the sayings of Sedechias, Homer, Solon, Hippocrates, Pythagoras, Diogenes, Socrates, Plato, Aristotle, Alexander, Ptolemy, Seneca, St. Gregory, Galen, and some others. At the end of the translation, there is a remarkable chapter added, of three leaves (which concludes the whole volume) written by William Caxton, or the earl in his name; containing a translation from the French, of those sarcasms of Socrates, against the fair sex, which the noble translator of the rest had purposely passed over, in the proper places, under the chapter of that philosopher.

Caxton printed several other pieces, either of his own composition, or translated by him. His last work was a translation from the French of "The holy Lives of the Fathers Hermits living in the Deserts;" and we are informed by Wynkin de Worde, that he finished his life and translation together, on the same day in 1491. Dr. Middleton observes, that whoever turns over his printed works, must contract a respect for him, and be convinced that he preserved the same character through life, of an honest, modest man, greatly industrious to do good to his country, to the best of his abilities, by spreading among the people such books, as he thought useful to religion and good manners; which were chiefly translated from the French.

**CAYLUS** (COUNT DE), a French writer, born at Paris in 1692. He entered young into military service, and distinguished himself in Catalonia, and at the siege of Fribourg. After the peace of Rastad, he went to Italy; then to the Levant; and visited the famous temple of Diana at Ephesus. He returned to France in 1717, but made some voyages afterward. Become fixed and settled, he cultivated music and painting; and also composed some works, the chief of which is, "*Recueil d'Antiquites Egyptiennes, Etrusques, Grecques, Romaines, & Gauloises.*" 7 tom. 4to. 1752-67. He died however in 1765, before the last part of the work was published. He was a great friend and protector of learning and the sciences.

**CEBES**, the author of a little beautiful Grecian remain, entitled, "*A Picture of Human Life.*" The piece is mentioned by some of the ancient writers, by Lucian, D. Laertius, Tertullian; and Suidas: but of Cebes himself we have no account, save that he is once mentioned by Plato, and once by Xenophon. The former says of him, in his "*Phædo*," that he was a sagacious investigator of truth, and never assented without the most convincing reasons: the latter, in his "*Memorabilia*," ranks him among the few intimates of Socrates, who excelled the rest in the innocence of their lives.—Cebes's "*Tabula*" is usually printed with Epictetus's "*Manuale*."



CECIL (WILLIAM), lord Burleigh, son of Richard Cecil, groom of the robes, and yeoman of the wardrobes, was born at Bourn in Lincolnshire, in 1521; and, having been educated at the grammar-school there, sent to St. John's college in Cambridge: where, in his 20th year, he married a sister to sir John Cheek, tutor to Edward VI. He removed from Cambridge to Gray's inn, being designed for the bar; and, when his first wife died, he married a daughter of sir Anthony Cook, Edward's school-master. This lady was well versed in the Greek and Latin tongues, and both of his wives were descended from two of the greatest scholars of the age. His relation to these gentlemen rather advanced, than hindered his learning; and he applied himself to the law with such industry, that he soon became eminent in his profession.

When the duke of Somerset was chosen protector to his nephew Edward, he took Cecil into his family, and made him master of requests, the first who bore that title in England; in the 2d year of that king's reign, custos brevium of the court of common pleas; in the 3d, custos rotulorum of Lincolnshire; in the 5th, one of the principal secretaries of state. He was also knighted, sworn of the privy council, and made chancellor of the garter. By some writers he is charged with ingratitude to this munificent patron, and said to have been concerned in his fall. The duke of Somerset sent for him, before he was apprehended, and told him, he doubted of some ill meaning against him. Cecil replied, if he were not in fault, he might trust to his innocence: if he were, he had nothing to say, but to lament him.

When the king died, he was one of the privy counsellors, who declared for lady Jane Grey; yet queen Mary never resented it farther, than by dismissing him from his offices; and, towards the end of her reign, she often consulted him. He kept fair with her ministers, and was much respected by cardinal Pole, bishop Tonstall, and sir William Peters, zealous papists, for his great wisdom. Elizabeth, on her accession, added to her catholic counsellors eight protestants. Among these was Sir William Cecil, whom she admitted again to his place of secretary of state, and made him master of the court of Wards. He was soon after unanimously chosen by the university of Cambridge to be their chancellor, which office had been vacated ever since the death of cardinal Pole. He was a member of the first parliament the queen held, and of all the following parliaments till 1571, when he was created baron of Burleigh.

When age and distempers began to waste him, he desired of her majesty to lay down his offices; on which she visited and comforted him, and continued to do so during his last sickness. But his disease, old age, was such as no remedies could cure; and, August 1598, he quietly departed this life, in his 78th year.

He left one son by his first, and one by his second wife; which have since branched out into two noble families. He held the office



of lord high-treasurer of England 27 years ; and though he detested to raise an estate by base and corrupt means, yet he increased his own and the public treasury by industry and frugality. He suffered nothing to be spent but for the queen's honour, the defence of her realms, and the relief of her allies. He looked strictly, yet not over rigidly, to the farmers of the public revenues. He used to say, he never liked that the treasury should, like the spleen, grow too great, whilst the rest of the members languished and pined away ; and thought nothing for the prince's profit, which is not for his honour.

As to his writings, he is reckoned, by Hollinshed, amongst the historians of the English nation. He wrote two poems in Latin, on the death of Margaret Nevil, lady of the bed-chamber to queen Catharine. They were printed among the "*Carmina Suffolc. fratrum, 1552,*" 4to. A Latin poem in memory of Thomas Chalonier, knight. A preface to queen Catharine's book, entitled, "*Lamentation of a Sinner, 1548,*" 12mo. "*Precepts or Directions for the well ordering and carriage of a Man's Life, 1637.*" Harl. Cat. vol. II. p. 755. "*Meditations on the Death of his Lady.*" "*A Meditation on the State of England, during the Reign of Queen Elizabeth.*"

He wrote answers to many libels against the queen and government, some of which are said to be extant in print, more in MS. He was supposed to be the author of a thin pamphlet, in defence of the punishments inflicted upon the Roman Catholics, in the reign of queen Elizabeth, entitled, "*The Execution of Justice in England, for maintenance of public and Christian Peace, against certain Stirrers of Seditions and Adherents to the Traytors and Enemies of the Realm, without any Persecution of them for Questions of Religion, as is falsely reported, &c. 1583,*" second edition.

He drew up also a great number of pedigrees, some of which are preserved in the library at Lambeth, particularly the genealogies of the kings of England, from William the Conqueror, to Edward IV. of queen Anne Bullen, and of several princely houses in Germany.

A collection of his state papers was published by Haynes, 1740 ; and a continuation of them by Murdin, 1760.

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CEDRENUS (GEORGE), a Grecian monk, lived in the eleventh age, and wrote "*Annals, or an abridged History, from the Beginning of the World to the Reign of Isaac Commenus, emperor of Constantinople,*" who succeeded Michael IV. in 1057. This work is no more than an extract from several historians, and chiefly from Georgius Syncellus, whose chronology he has followed from the creation to the reign of Dioclesian. Theophanes is another historian he has made use of, from Dioclesian to Michael Curopalates. The

next



next he borrows from is Thraceseus Scylitzes, from Curopalates to his own time. In short, Cedrenus's history is patched up from several authors, and that, too, without any great judgment; so that we shall not pass an improper censure upon it, if we may say, that it is read for the same reason that men use a bad light, rather than none at all. There is an edition of Cedrenus's Annals, printed at Paris in 1647, with the Latin version of Xylander, and the notes of Father Goar, a Dominican.

CELLARIUS (CHRISTOPHER), was born 1638, at Smalcalde, a little town in Franconia. His father was minister of the town, and his mother, Mary Zehners, was daughter of the famous divine, Joachim Zehners. He came of a family in which learning seems to have been hereditary. When three years old, he had the misfortune to lose his father, but his mother took care of his education. He began his studies in the college of Smalcalde, and at eighteen was removed to Jena, to finish his studies in that university. He staid three years in this place; where he applied to classical learning under Bosius, to philosophy under Bechman, to the oriental languages under Frischmuth, and to mathematics under Weigelius. In 1659 he quitted Jena to go to Gleffen, to study divinity there under Peter Haberkorn. He afterwards returned to Jena, and took a doctor's degree there in 1666. The year following he was made professor of Hebrew and moral philosophy at Weissenfels, and he filled this charge for seven years. In 1673 he was called to Weymar, to be rector of the college there. He kept this employment three years, and quitted it for another of the same kind at Zeitz. After two years stay here, the college of Mersebourg was offered to him, which he accepted. His learning, his abilities, and his diligence, soon rendered this college famous, and drew a great number of students; and the place was so agreeable to him, that he determined to end his days here. But Providence disposed of him otherwise; for the king of Prussia, having founded an university at Hall, in 1693, prevailed upon him to be professor of eloquence and history in it. Here he composed a great part of his works. His great application shortened his days, and hastened on the infirmities of old age. He was a long time afflicted with the stone, but never could be persuaded to seek assistance from medicine. He died 1707, in his 69th year.

He published good editions of above twenty Latin and Greek authors; and should we give an exact catalogue of his own works, it would shew what a surprising passion he had for study. Indeed it is said of him, that he would spend whole days and nights together in it, without any attention to the care of his health, or the calls of nature. But although he was a very voluminous writer, yet he published nothing in haste; nothing but what was quite correct and finished, and what was likewise of great utility. His works relate



chiefly to grammar, to geography, to history, and to the oriental languages.

**CELLINI** (**BENVENUTO**), a celebrated sculptor and engraver of Florence, was born in 1500, and intended to be trained to music; but, at fifteen years of age, bound himself, contrary to his father's inclinations, apprentice to a jeweller and goldsmith, under whom he made such a progress, as presently to rival the most skilful in the business. He had also a turn for other arts; he discovered an early taste for drawing and designing, which he afterwards cultivated. Nor did he neglect music: nay, he must have excelled in some degree in it; for, assisting at a concert before Clement VII. that pope took him into his service, in the double capacity of goldsmith and musician. He applied himself also to seal-engraving, learned to make curious damaskeenings of steel and silver on Turkish daggers, &c. and was very ingenious in medals and rings.

But Cellini excelled in arms, as well as in arts; and Clement VII. valued him as much for his bravery, as for his skill in his profession. When the duke of Bourbon laid siege to Rome, and the city was taken and plundered, the pope committed the castle of St. Angelo to Cellini, who defended it like a man bred to arms, and did not suffer it to surrender but by capitulation.

Mean while, Cellini was one of those great wits, who may truly be said to have bordered upon madness: he was of a desultory, capricious, and unequal humour; and this involved him perpetually in adventures, which were often near being fatal to him. He travelled among the cities of Italy, but chiefly resided at Rome; where he sometimes was in favour with the great, and sometimes not.

He conformed with all the first artists in their several ways; with Michael Angelo, Julio Romano, &c. Finding himself at length upon ill terms in Italy, he formed a resolution of going to France; passing from Rome through Florence, Bologna, and Venice, he arrived at Padua, where he was most kindly received by, and made some stay with, the famous Pietro Bembo. From Padua he travelled through Switzerland, visited Geneva on his way to Lyons, and, after resting a few days in this last city, arrived safe at Paris. He met with a gracious reception from Francis I. who would have taken him into his service; but conceiving a dislike to France from a sudden illness he fell into there, he returned to Italy. He was scarcely arrived, when, being accused of having robbed the castle of St. Angelo of a great treasure at the time that Rome was sacked by the Spaniards, he was arrested, and sent prisoner thither.

Being set at liberty, after many hardships and difficulties, he entered into the service of the French king, and set out with the cardinal of Ferrara for Paris; where, when they arrived, being highly disgusted at the cardinal's proposing what he thought an inconsiderable salary, this wild man goes off abruptly upon a pilgrimage to Jerusalem.



Jerusalem. He was, however, pursued and brought back to the king, who settled a handsome salary upon him, assigned him a house to work in at Paris, and granted him shortly after a naturalization. But here, getting as usual into scrapes and quarrels, and particularly having offended Madame d'Estampes, the king's mistress, he was exposed to endless troubles and persecutions; with which at length being wearied out, he obtained the king's permission to return to Italy, and went to Florence; where he was kindly received by Cosmo de Medici, the grand duke, and engaged himself in his service. Here, again, disgusted with some of the duke's servants (for he could not accommodate himself to, or agree with any body), he took a trip to Venice, where he was greatly carested by Titian, Sansovino, and other ingenious artists; but, after a short stay, returned to Florence, and resumed his business.

He died in 1570. Vasari has given an account of him; and, after speaking of some of his principal works, concludes in these terms. "Though I might here enlarge upon the productions of Benvenuto, who always shewed himself a man of great spirit and vivacity; bold, active, enterprising, and formidable to his enemies; a man, in short, who knew as well how to speak to princes, as to exert himself in his art; I shall add nothing farther, since he himself has written an account of his life and works, and a treatise on goldsmith's work, as well as on casting statues, with more art and eloquence than it is possible for me to imitate."

His life, written in the Tuscan language, was not published till 1730, in one volume, 4to; as abounding, we presume, with personal anecdotes and strictures, which would not suffer its appearance sooner; and it was translated hence into English, and published in two volumes, octavo, 1771, with this title: "The Life of Benvenuto Cellini, a Florentine artist: containing a variety of curious and interesting particulars, relative to painting, sculpture, and architecture; and the history of his own time."

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CELSUS (AURELIUS CORNELIUS), a philosopher and physician, flourished under the reign of Augustus and Tiberius. We know but little of him. That he lived at Rome, and spent the greatest part of his days there, we have some reasons to think; but whether he was born in that city, or ever made free of it, must remain, as it is, uncertain. He wrote upon several subjects, as we learn from Quintilian: upon rhetoric, for which he is often quoted and commended by this great master; upon the art military; upon agriculture; and we have still extant eight of his books "De Medicina," which are written in very fine Latin. There is a passage in one of these books which deserves to be quoted, because it shews a generous and enlarged way of thinking in the man; because, too, it is applicable to more professions than one, and may help to cure that obstinacy and bigotry, which are so natural to the pride of the human



human heart. Hippocrates, as knowing and as skilful a physician as he was, once took a fracture of the skull for the natural future, and was afterwards so ingenuous as to confess his mistake, and even to leave it upon record. "This," says Celsus, "was acting like a truly great man. Little geniuses, conscious to themselves that they have nothing to spare, cannot bear the least diminution of their prerogative, nor suffer themselves to depart from any opinion they have once embraced, how false and pernicious soever that opinion may be; while the man of real abilities is always ready to make a frank acknowledgment of his errors, and especially in a profession where it is of importance to posterity to record the truth."

Boerhaave tells us that Celsus is one of the best authors of antiquity, for letting us into the true meaning and opinions of Hippocrates; and that without him the writings of this father in physic would be often unintelligible, often misunderstood by us. Our Mead also speaks of him in the highest terms; says, that he endeavours to imitate not only his sense, but, as often as he can, his language too; and wishes that he could have done it oftener.

**CELSUS**, a celebrated philosopher of the Epicurean sect, flourished in the second century under Adrian and Antoninus Pius, and is the same with him to whom Lucian has dedicated his "*Pseudamantis*." He wrote a famous work against the Christian religion, under the title of "*A True Discourse*," which was answered by Origen in as famous a work, consisting of eight books. He promised another work, wherein he undertook to teach how men should live, who would follow the rules of philosophy; and when Origen sent his answer to St. Ambrose, Ambrose desired him to send him that other work, if there was any such to be found: but it is not known whether Celsus made good his promise, or ever set about that work at all. His "*True Discourse*" is lost; but his objections against Christianity may be known from the extracts which are preserved of it in Origen's answer. It is agreed on all hands, that he was a most subtle adversary, perfectly versed in all the arts of controversy, and as learned as he was ingenious: so that it is no wonder if the primitive Christians thought nothing less than such a champion as Origen a match for him.

**CENSORINUS**, a celebrated critic, chronologer, antiquarian, and grammarian, for such Priscian calls him in his book upon grammar, flourished at Rome in the time of Alexander Severus. This part of his character must, however, arise from his book "*Concerning Accents*," frequently cited by Sidonius Apollinaris, and other things, which are lost; and not from his "*De Die natali*," which is the only piece remaining of him. This treatise was written about the year 238, and dedicated to Quintus Cerellius, a man of Equestrian order, of whom he speaks very highly in his 15th chap-



ter. Vossius, in one place, calls this, “a little book of gold;” and in another declares it to be “a most learned work, and of the highest use and importance to chronologers, since it connects and determines, with great exactness, some principal æras in Pagan history.” It is, however, a work of a miscellaneous nature, and treats of antiquities as well as chronology. It was printed with the notes of Lindenbrokius at Cambridge, in 1695.

CENTLIVRE (SUSANNAH), a celebrated comic writer, was the daughter of one Freeman, of Holbeach in Lincolnshire. Several gay adventures are related of this lady in her youth; one of which was, that she spent several months in Cambridge, at the chambers of a gentleman of fortune, disguised under a man's habit; so that it seems she had, what the generality of her sex have not, the benefit of an university education. Afterwards she went to London, where she took care to improve the charms of her person and her genius. She learnt French, and read a great deal of poetry; for which she was so particularly turned, that, as one of her biographers tells us, she composed a song before she was seven years old. She is the author of fifteen plays, and several little poems, for some of which she is said to have received considerable presents from very great personages: from prince Eugene a very handsome and weighty gold snuff-box, for a poem inscribed to him at the end of her comedy, called “The perplexed Lovers; and from the duke d'Aumont, the French ambassador, another for a masquerade she addressed to him. This duke is said to have asked her whether she had a snuff-box. She told him “Yes, one that prince Eugene had given her.” “Oh,” said he, “that was a Whig box; now I will give you a Tory snuff-box.” Her talent was comedy; particularly the contrivance of plots and incidents. Steele, in one of the *Tatlers*, speaking of her “*Busy Body*,” recommends it in these terms. “The plot and incidents of the play are laid with that subtlety and spirit which is peculiar to females of wit; and is seldom well performed by those of the other sex, in whom craft in love is an act of invention, and not, as with women, the effect of nature and instinct.” She died Dec. 1, 1723, after being thrice married; and has since been mentioned by Pope in the “*Dunciad*,” for having written, as his commentator says, a ballad against his “*Homer*,” before he began it. She kept, for many years, a constant correspondence with many gentlemen of eminence and wit; particularly with Steele, Rowe, Budgell, Sewell, Amhurst, &c. It is said, she lived in a decent, clean manner, and could shew a great many jewels and pieces and plate, which were the produce of her own labour; either purchased by the money brought in by her copies, her benefit plays, or were presents from patrons. This we mention as an extraordinary anecdote of this lady; few other poets having been able to shew



shew the like, who have chiefly relied on their pen for support. She died in Spring Garden, at the house of her husband, Joseph Centlivre, who had been one of queen Anne's cooks, and had fallen in love with her at Windsor, about 1706, where she acted the part of Alexander the Great.

**CERDA** (JOHN LEWIS), a Spanish jesuit, and native of Toledo, was a man of great learning, and, as his brethren have represented him, of as great simplicity and candour. He distinguished himself by several productions; and the fame of his parts and learning was so great, that Urban VIII. is said to have had his picture in his cabinet; and when that pope sent his nephew, cardinal Barberini, ambassador into Spain, it was part of his business to pay Cerda a visit, and to assure him of the pope's esteem. This Moreri tells us, and also that he entered into the society of jesuits in 1574; but does not mention the time of his birth. Cerda's "Commentaries upon Virgil," have been much esteemed, and usually read by critics and persons of taste in the belles lettres. Baillet says, there are some good things in them, and some very moderate; or rather, he quotes a man who says so, though it appears to have been his own opinion. His "Commentaries upon the Works of Tertullian" have not been so much esteemed, even by Papists. Dupin says they are long and tedious, full of digressions and explications of passages, which are too clear to need any explaining. There is also of Cerda's a volume of "Adversa Sacra," which was printed in folio at Lyons, in 1626. He died in 1643, aged above eighty.

**CERVANTES.** See SAAVADRA.

**CERVETTO**, father to the celebrated violoncello performer of that name, and an extraordinary character in the musical world, came to England in the hard frost, and was then an old man. He soon after was engaged to play the bass at Drury-lane theatre, and continued in that employment till a season or two previous to Mr. Garrick's retiring from the stage. He died June 14, 1783, in his 103d year. One evening, when Mr. Garrick was performing Sir John Brute, during the drunkard's muttering and dozing till he falls asleep (the audience being most profoundly silent and attentive to the admirable performer), Cervetto, in the orchestra, uttered a very loud and immoderately lengthened yawn. The moment Garrick was off the stage, he sent for the musician, and with considerable warmth reprimanded him for so ill-timed a symptom of somnolency, when the modern Naso, with great address, reconciled Garrick to him in a trice, by saying, with a shrug, "I beg ten thousand pardon! but I always do so ven I am *ver mush* please." Mr. Cervetto was a constant frequenter of the Orange coffee-house, and was distinguished



distinguished among the friends of the galleries by the name of *Nesey*.

CHAISE (*FATHER DE LA*), a jesuit of uncommon abilities, and confessor to Lewis XIV. was born at Forez in the province of Lyons, about 1626, of an ancient but reduced family. He gave early indications of an excellent wit when he was at school, and performed his philosophical exercises under *Father de Vaux*, who was afterwards advanced to the highest employments in his order. When he was arrived at a proper age, he was ordained a priest; and became afterwards professor of divinity in the province of Lyons and rector and provincial of a college there. He spent at several seasons a good deal of time in Paris, where his great address, his wit, and love of letters, made him almost universally known; and in 1663, the bishop of Bayeux introduced him to cardinal Mazarine, who shewed him many marks of favour, and told him he would be his friend. And indeed the cardinal was, what ministers of state sometimes are not, as good as his word; for in 1665 he presented *La Chaise* to the king, as a person of whose great abilities and merit he was well convinced. He afterwards got him admitted into the council of conscience, which indeed was no less than to make him coadjutor to the confessor. Nor did *La Chaise* belye the testimony which the cardinal had given of him; for he governed himself in this post with all the dexterity of a man grown old in business, and apprehended the management of the king's humour so well, that when the cardinal died he found himself able to stand upon his own legs. In 1675 he was made confessor to the king; and about ten years after was the principal adviser and director of his marriage with *Madam de Maintenon*. The king was then arrived at an age when confessors have more than an ordinary influence; and *La Chaise* found himself a minister of state without expecting, and almost before he perceived it. He did business regularly with the king, and immediately saw all the lords and all the prelates at his feet. He had made himself a master in the affairs of the church, which, by the disputes that often arose between the courts of France and Rome, were become affairs of state.

Yet, in spite of all his address, and the influence which he had gained over the king, he was sometimes out of favour with his master, and in danger of being disgraced. Provoked at the ill success of the affair concerning the electorate of Cologne in 1689, the king shewed his displeasure to the confessor, by whose counsel he had been influenced. *La Chaise* excused himself, by laying the blame upon the marquis de Louvois; but the king told him, with some indignation, "that an enterprise suggested by jesuits had never succeeded; and that it would be better if they would confine themselves to teaching their scholars, and never presume to meddle in affairs of state."



La Chaise was very solicitous to establish an interest with Madam de Maintenon ; but does not appear to have done it effectually, till that favourite found herself unable, by all her intrigues and contrivances, to remove him from the place of confessor. The jesuit, it seems, had not religion enough for this devout lady. He loved pleasures, had a taste for magnificence, and was thought too lukewarm in the care of his master's conscience. He had, however, virtues, which, a person less pious and devout than Madam de Maintenon would have perceived and acknowledged ; and if he did not possess the qualities which were necessary for a confessor of the very religious, he had all those which were requisite for the confessor of a king. He died January 1709, and possessed to the very last so great a share of favour and esteem with the king, that his majesty consulted him upon his death-bed about the choice of his successor.

This jesuit and confessor was a lover of wit and learning, and, by the confession of his enemies, always patronized it wherever he found it. He possessed also a very great share of both himself ; and though we do not find that he gave a specimen of either in any literary productions, yet this was a character universally allowed him. In 1690 the learned Huetius, bishop of Avranches, dedicated to him his "*Quæstiones Alnetanæ de Concordia rationis et fidei*;" and in the dedication calls him "a man incredibly well versed in all parts of learning, of philosophy and divinity in particular." A great eulogium, and yet very probably a true one, since it came from a man who had no ambitious purposes to serve by flattery and lying.

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**CHALCONDYLES** (**DEMETRIUS**), a native of Athens, and scholar of Theodore Gaza, was one of those Greeks who about the time of the taking of Constantinople went into the West. At the invitation of Laurence de Medicis, he professed to teach the Greek language at Florence in 1479 ; where he had for his rival Angelus Politianus, to whom Laurence had committed the tuition of one of his sons.

After the death of Laurence, Chalcondyles was invited to Milan by Lewis Sfortia, which invitation he accepted ; either because he was tired of contending with Politian, or because he was hurt with Politian's acknowledged superiority in Latin learning, or perhaps on both these accounts. Here he taught Greek a long time with great reputation, and did not die before 1510, when there is reason to think he was above eighty years of age. Among the learned Greeks, whom pope Nicolas V. sent to Rome to translate the Greek authors into Latin, Chalcondyles was one ; from which we may collect that he probably travelled into the West before the taking of Constantinople in 1453, since Nicolas died in 1455. He published a grammar, and some other little things ; and under his inspection and care was first published at Florence, in 1499, the "*Greek Lexicon*" of Suidas. Pierius Valerianus, in his book "*De infelicitate*"



infelicitate Literatorum," says, that Chalcondyles, though a deserving man in his moral, as well as literary character, led nevertheless a very unhappy life, and reckons perpetual banishment from his country among the chief of his misfortunes. Others have mentioned domestic evils that have attended him. His wife, says Gerard Vossius, though she governed her family well, did not preserve her character for chastity altogether untainted; yet, as he says, his children were exactly like him, and had the same Grecian cast in their countenances. His eldest son, Theophilus, though of great abilities, and likely to equal his father in learning, yet, being of a turbulent disposition, contrived to get himself run through the body very early in life. His second son, Basilius, superior to either of them, was no sooner settled in Rome, whither he was invited by Leo X. but he fell into a consumption, and died in a few months, not exceeding his 24th year; and his youngest son, Saleucus, died before he arrived at maturity. He had indeed better luck with a daughter, whom he married to Janus Farthasius, who was ordered by Leo X. to come and live at Rome.

Among the many eminent men that Chalcondyles had instructed in the Greek language, Benedict Jovius, the brother of Paul Jovius the historian, was one; and Paul tells us, that Benedict never travelled from his own country, but only to Milan, to hear this professor pronounce the Greek language.

**CHALONER** (**SIR THOMAS**), was descended from a good family in Wales, and born at London about 1515. He was sent very young to Cambridge, and from college came up to court. He went soon after abroad into Germany with Sir Henry Knevet, ambassador to the emperor Charles V. whose noble and generous spirit pleased him so much, that he attended him in his journies and wars, particularly in the fatal expedition against Algier, in 1541; where being shipwrecked, after he had swam till his strength failed him, he at length caught hold of a cable, and was saved. He returned into England, and was appointed first clerk of the council. In the reign of Edward VI. he attended the duke of Somerset to Scotland, and distinguished himself so remarkably at the battle of Musselburgh, that the duke knighted him. In queen Mary's reign his endeavours to serve Sir John Cheke had brought him into trouble, if the gratitude of some persons in power, for civilities received from him in king Edward's reign, had not induced them to protect him. At the accession of Elizabeth, he was sent ambassador to Ferdinand I. emperor of Germany. Afterwards he was appointed ambassador in ordinary to the court of Spain, and embarked in that kingdom in 1561; but immediately on his arrival, being a man impatient of injuries, and having been treated at the court of the emperor with the utmost respect, he pressed by letters to be called home, for that his coffers had been searched; which, however, was agreeable to the custom of the country. But the queen his mistress contented



herself with letting him know that it is the duty of an ambassador to take all things in good part, provided his prince's honour be not directly violated. The important business of the trade between England and the Low Countries had been suspended for some time, no method having been found to engage the governors of the Low Countries to recall the prohibition of English commodities. Sir Thomas Chaloner, observing that the Catholic king's favourite, Roderic Gomez, was at the head of a faction in direct opposition to that of the duke d'Alva, procured some of the correspondents of the latter in Spain, to represent to him that the enmity expressed by Gomez towards the English did not at all arise, as he gave out, from their being heretics, and having views different from those of his master, but from an apprehension that if the intercourse between England and the Low Countries were revived, it would produce a brisk circulation of money in all the cities in those provinces, and thereby facilitate d'Alva's motions, which he desired to obstruct. The duke d'Alva thereupon changed the whole of his conduct, and began to talk much of the old friendship between the house of Burgundy and the kings of England, affecting a particular regard for the nation; and at length opened a free trade provisionally, till contrary orders should be received from Spain.

It was in this country, at a time when, as himself says in the preface, he spent the winter in a stove, and the summer in a barn, that he composed his work of "The right ordering of the English Republic;" thus endeavouring to dispel his chagrin by the company of the Muses. Nevertheless, being seized with a grievous fit of sickness, which endangered his life, he addressed his sovereign in an elegy after Ovid's manner, beseeching her to permit his return to his native country, before care and sickness forced him upon a longer journey. His petition being granted, he arrived at London in the latter end of 1564. He died October 7, 1565, and was buried in the cathedral of St. Paul.

He was the author of several tracts, viz. 1. A little Dictionary for Children. 2. The Office of Servants; translated from the Latin of Gilbert Cognatus, 1543. 3. *Moriæ Encomium*; translated from Erasmus, and printed 1549. 4. *In Laudem Henrici Octavi, regis Angliæ præstantissimi, carmen panegyricum*. 5. *De Republica Anglorum Instauranda, libri decem*, Londini, 1579, 4to. There is prefixed to this book a copy of Latin verses by Sir William Cecil, in which he observes, that the most lively imagination, the most solid judgment, the quickest parts, and the most unblemished probity, which are commonly the lot of different men, were yet all united in Sir Thomas Chaloner; justly, therefore, reputed one of the greatest men of his time. 6. *De Illustrium quorundam encomiis Miscellanea, cum Epigrammatis ac Epitaphiis nonnullis*. This collection of panegyrics, epigrams, and epitaphs, is printed with the book before-mentioned. By the encouragement of lord Burleigh, Mr. William Malim, formerly fellow of King's College, in Cambridge, and



and then master of St. Paul's school, collected and published a correct edition of our author's poetical works, and addressed it in an epistle from St. Paul's school, dated Aug. 1, 1519, to that noble person, then lord high-treasurer.

**CHALONER** (Sir THOMAS), the younger son of the preceding, was born in 1559. Being very young at the time of his father's decease, and his mother soon after marrying a second husband, lord treasurer Burleigh placed him first at St. Paul's school, and afterwards removed him to St. Magdalene's college in Oxford. About the year 1580, he visited several parts of Europe. In Italy he got acquainted with some ingenious men, whom a similarity of manners induced to communicate to him their most important discoveries in natural philosophy, for which Chaloner had always a great affection. Some time after his return, he married the daughter of sir William Fleetwood, recorder of London, by whom he had several children.

In 1591, he had the honour of knighthood conferred upon him. A few years after this, he discovered, near his estate at Gislborough in Yorkshire, the first alum mines that were ever known to be in this kingdom. In the latter end of queen Elizabeth's reign, he soon grew into such credit with king James, that to him the most considerable persons in England addressed themselves to be recommended to Elizabeth's successor. August 17, 1603, the king committed to him the care of prince Henry's education. In 1605, when this prince made a visit to Oxford, sir Thomas was honoured with the degree of M. A. He was likewise employed by queen Anne in her private affairs. He died Nov. 17, 1615. Some years before his death, he married his second wife Judith, daughter to William Blount of London, and by this lady also he had children, to whom he left a considerable estate, at Steeple Claydon in Bucks.

**CHAMBER** or **CHAMBRE** (JOHN), a learned physician in the 16th century, noted chiefly for being one of the founders of the college of physicians, London, was educated in Merton-college in Oxford, of which he was fellow. He took his degree of master of arts about the year 1502; after which travelling into Italy, he studied physic at Padua, and there took the degree of doctor in that faculty. After his return, he became physician to king Henry VIII; and, with Thomas Linacre, Fernandes de Victoria, Nicolas Halsewell, John Fraunces, and Robert Yaxley, doctors of physic, founded the college of physicians. Being in holy orders, he became, in 1510, canon of Windsor, and in 1524, archdeacon of Bedford, and was likewise prebendary of Comb and Harnham in the cathedral church of Sarum.

In 1525, he was elected warden of Merton-college; and, about the same time, was made dean of the royal chapel and college ad-  
joining



joining to Westminster-hall, dedicated to the Virgin Mary and St. Stephen. He built to it a very curious cloyster, and gave the canons of that chapel some lands, which he saw, upon the dissolution of the monasteries, taken into the king's hands. Afterwards he was made treasurer of Wells cathedral, beneficed in Somersetshire and Yorkshire, and probably had other dignities and preferments. October 29, 1531, he was incorporated doctor of physic at Oxford. In May 1543 he resigned his treasurership of Wells; and his wardenship of Merton-college in 1545. He died in 1549.

**CHAMBERLAYNE (EDWARD)**, was descended from an ancient family, and born at Odington in Gloucestershire, 1616. He was educated at Gloucester; became a commoner of St. Edmund-hall in Oxford, in 1634; took both his degrees in arts; and was afterwards appointed rhetoric reader. During the civil war in England, he made the tour of Europe.

In 1658, he married the only daughter of Richard Clifford, esq. by whom he had nine children. After the Restoration he was chosen F.R.S. and, in 1669, attended Charles earl of Carlisle, sent to Stockholm with the order of the garter to the king of Sweden, as his secretary. In 1670, the degree of LL. D. was conferred on him at Cambridge, and two years after he was incorporated in the same at Oxford. He was appointed to be tutor to Henry duke of Grafton, one of the natural sons of Charles II. about 1679; and was afterwards pitched upon to instruct prince George of Denmark in the English tongue. He died at Chelsea in 1703, and was buried in a vault in the church-yard of that parish; where a monument was soon after erected to his memory, by Walter Harris, M. D. with a Latin inscription, which informs us, among other things, that Dr. Chamberlayne was so desirous of doing service to all, and even to posterity, that he ordered some of the books he had written to be covered with wax, and buried with him; which may possibly be of use to future ages.

The six books which his monumental inscription has recorded, are these, 1. The present war paralleled; or a brief relation of the five years civil wars of Henry III. king of England, with the event and issue of that unnatural war, and by what course the kingdom was then settled again; extracted out of the most authentic Historians and Records, 1647. It was reprinted in 1660, under this title, "The late war paralleled, or a brief relation, &c." 2. England's Wants; or several proposals probably beneficial for England, offered to the consideration of both houses of parliament, 1667. 3. The converted presbyterian; or the church of England justified in some practices, &c. 1668. 4. Angliæ notitia: or the present state of England; with divers Reflections upon the ancient state thereof, 1668. The second part was published 1671, &c. This work has gone through many editions; that of 1741, now lying before



before us, is the 34th. 5. An academy or college, wherein young ladies or gentlewomen may, at a very moderate expence, be educated in the true protestant religion, and in all virtuous qualities that may adorn that sex, &c. 1671. 6. A Dialogue between an Englishman and a Dutchman, concerning the last Dutch war, 1672. He translated out of Italian, Spanish, and Portuguese, into English, 1. The rise and fall of Count Olivarez the favourite of Spain. 2. The unparalleled imposture of Mich. de Molina, executed at Madrid, 1641. 3. The right and title of the present king of Portugal, Don John the IV. These three translations were printed at London, 1653.

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CHAMBERLAYNE (JOHN), son to the author of "The Present State of England," and continuator of that useful work, was admitted into Trinity College, Oxford, 1685; but it doth not appear that he took any degree. He translated, 1. from French and Spanish, The manner of making tea, coffee, and chocolate, London, 1685, 8vo. 2. From Italian into English, A treasurer of health, London, 1686, 8vo. written by Castor Durant de Gualdo, physician and citizen of Rome. 3. The arguments of the books and chapters of the Old and New Testament, with practical observations; written originally in French, by the Rev. Mr. Ostervald, professor of divinity, and one of the ministers of the church at Neutfschatel in Swisserland: and by him presented to the Society for promoting christian knowledge, 3 vols. 8vo, Lond. 1716, &c. Mr. Chamberlayne was a member of that society. 4. The Lives of the French philosophers, translated from the French of M. de Fontenelle, republished since in 1721, under the title of Memoirs of the Royal Academy of Sciences in Paris, epitomized, with the Lives of the late members of that society, 8vo. 5. The Religious Philosopher; or, the right use of contemplating the works of the Creator, &c. translated from the original Dutch of Dr. Nieuwentyt, in 3. vols. 8vo. adorned with cuts, Lond. 1718, &c. reprinted several times since in 8vo. and once in 4to. 6. The History of the Reformation in and about the Low-Countries, translated from the Low Dutch of Gerard Brandt, in four volumes, fol. Lond. 1721, &c. 7. The Lord's Prayer in 100 Languages, 8vo. 8. Dissertations historical, critical, theological, and moral, on the most memorable events of the Old and New Testaments; wherein the spirit of the Sacred Writings is shewn, their authority confirmed, and the sentiments of the primitive fathers, as well as the modern critics, with regard to the difficult passages therein, considered and compared, vol. I. comprising the events related in the books of Moses: To which are added chronological tables, fixing the date of each event, and connecting the several dissertations together, 1723, fol. He likewise was F. R. S. and communicated three pieces, inserted in "The Philosophical Transactions," one, concerning the effects of thunder and lightning



lightning at Sampford Courtney in Devonshire, Oct. 7, 1711.  
 2. An account of the Sunk-islands in the Humber, recovered from the sea. 3. Remarks on the plague at Copenhagen in 1711.

It was said of him that he understood sixteen languages; but it is certain, that he was master of the Greek, Latin, French, High and Low Dutch, Portuguese, and Italian. Though he was well qualified for employment, he had none, but that of gentleman-usher to George Prince of Denmark. After a useful and well-spent life, he died in the year 1724. He was a very pious and good man, and earnest in promoting the advancement of religion, and the interest of true christianity: for which purpose, he kept a large correspondence abroad.

**CHAMBERS (EPHRAIM)**, author of the scientific dictionary which goes under his name, was born at Milton, in the county of Westmorland. His parents were dissenters of the presbyterian persuasion; and his education no other than that common one which is intended to qualify a youth for trade and commerce. When he became of a proper age, he was put apprentice to Mr. Senex the globe-maker, a business which is connected with literature, and especially with astronomy and geography. It was during Mr. Chambers's residence with this skilful mechanic, that he contracted that taste for science and learning which accompanied him through life, and directed all his pursuits. It was even at this time that he formed the design of his grand work, the *Cyclopædia*; and some of the first articles of it were written behind the counter. Having conceived the idea of so great an undertaking, he justly concluded that the execution of it would not consist with the avocations of trade; and, therefore, he quitted Mr. Senex, and took chambers at Gray's-Inn, where he chiefly resided during the rest of his days. The first edition of the *Cyclopædia*, which was the result of many years intense application, appeared in 1728, in two vols. fol. It was published by subscription, the price being 4l. 4s. and the list of subscribers was very respectable. The dedication, which was to the king, is dated October 15, 1727.

The reputation that Mr. Chambers acquired by his execution of this undertaking, procured him the honour of being elected F. R. S. Nov. 6, 1729. In less than ten years time, a second edition became necessary; which accordingly was printed, with corrections and additions, in 1738. It having been intended, at first, to give a new work, instead of a new edition, Mr. Chambers had prepared a considerable part of the copy with that view, and more than 20 sheets were actually printed off. The purpose of the proprietors according to this plan, was to have published a volume in the winter of 1737, and to have proceeded annually in supplying an additional volume, till the whole was completed. But from this design they were diverted, by the alarm they took at an act then agi-



tated in parliament, in which a clause was contained, obliging the publishers of all improved editions of books to print the improvements separately. The bill, which carried in it the appearance of equity, but which, perhaps, might have created greater obstructions to the cause of literature than a transient view of it could suggest, passed the house of commons, but was rejected in the house of lords.

In an advertisement prefixed to the second edition of the *Cyclopædia*, Mr. Chambers endeavoured to obviate the complaints of such readers as might have been led to expect (from a paper of his published some time before) a new work, instead of a new edition. Whilst this edition was in agitation, Mr. Bowyer, the learned printer, had conceived some extensive ideas of improving the dictionary; but the plan, whatever it was, doth not appear to have been reduced to practice.

Mr. Clarke of Chichester, writing to his friend Bowyer upon the occasion, said, "Your project of improving and correcting Chambers is a very good one; but alas! who can execute it? You should have as many undertakers, as professions; nay, perhaps, as many antiquaries, as there are different branches of ancient learning." Mr. Bowyer had, also, a dispute with Mr. Chambers concerning the title of the work. So favourable was the public reception of the second edition of Chambers's Dictionary, that a third was called for in the very next year, 1739; a fourth two years afterwards, in 1741, and a fifth in 1746. This rapid sale of so large and expensive a work, is not easily to be paralleled in the history of literature: and must be considered, not only as a striking testimony of the general estimation in which it is held, but, likewise, as a strong proof of its great utility.

Although the *Cyclopædia* was the grand business of Mr. Chambers's life, and may be regarded as almost the sole foundation of his fame, his attention was not wholly confined to this undertaking. He was concerned in a periodical publication, entitled, "The Literary Magazine," which was begun in 1735. In this work he wrote a variety of articles, and particularly, a review of Morgan's "Moral Philosopher." He was engaged, likewise, in conjunction with Mr. John Martyn, F. R. S. and professor of botany at Cambridge, in preparing for the press a translation and abridgment of the "Philosophical History and Memoirs of the Royal Academy of Sciences at Paris; or an Abridgment of all the Papers relating to Natural Philosophy which have been published by the Members of that illustrious society." This undertaking, when completed, was comprized in five volumes 8vo, which did not appear till 1742, some time after our author's decease, when they were published in the joint names of Mr. Martyn and Mr. Chambers. Mr. Martyn, in a subsequent publication, hath passed a severe censure upon the



share which his fellow-labourer had in the abridgment of the Parisian papers.

The only work besides, that we find ascribed to Mr. Chambers, is a translation of the "Jesuit's Perspective," from the French; which was printed in 4to, and hath gone through several editions. How indefatigable he was in his literary and scientific collections, is manifest from a circumstance which used to be related by Mr. Airey, who was so well known to many persons by the vivacity of his temper and conversation, and his bold avowal of the principles of infidelity.

This gentleman, in the very early part of his life, was five years (from 1728 to 1733) amanuensis to Mr. Chambers; and, during that time, copied nearly 20 folio volumes, so large as to comprehend materials, if they had been published, for printing 30 volumes in the same size. Mr. Chambers, however, acknowledged, that if they were printed, they would neither be sold nor read. His close and unremitting attention to his studies at length impaired his health, and obliged him occasionally to take a lodging at Canonbury-house, Islington. This not having greatly contributed to his recovery, he made an excursion to the south of France, but did not reap that benefit from it which he had himself hoped, and his friends wished. Returning to England, he died at Canonbury-house, and was buried at Westminster.

The intellectual character of Mr. Chambers was sagacity and attention. His application was indefatigable, his temper chearful, but somewhat hasty and impetuous; and in his religious sentiments he was no slave to the opinions commonly received. His mode of life was reserved; for he kept little company, and had not many acquaintance. He deserved, by his literary labours, much more than he acquired; the compensations of booksellers to authors being at that time far inferior to what, in certain instances, they have lately risen. This deficiency he supplied by œconomy; and in pecuniary matters he was remarkably exact. In his last will, made not long before his death, but which was never proved, he declared that he owed no debts, excepting to his taylor for his rocquelaure.

We have already mentioned that the Cyclopædia came to a fifth edition in 1746. After this, whilst a sixth edition was in agitation, the proprietors thought that the work might admit of a supplement, in two additional folio volumes; this supplement, which was published in the joint names of Mr. Scott and Dr. Hill, though containing a number of valuable articles, was far from being uniformly conspicuous for its exact judgment and due selection; a small part only of it being executed by Mr. Scott, and Dr. Hill's task having been discharged with his usual rapidity. Thus the matter rested for some years, when it occurred to the booksellers, that it might be advantageous to themselves, and useful to the public, to combine



the supplement, when properly corrected and abridged, into one alphabet with the original work, and to introduce such farther improvements and additions as the increase of knowledge in general, and of philosophical knowledge in particular, had lately afforded. In this judicious design the proprietors first engaged Mr. Ruffhead; and afterwards another gentleman, possessed of great general ingenuity, ability, and learning, but unluckily not master of that accurate and extensive philosophical science, which is peculiarly necessary to such an undertaking; who finding himself embarrassed, gave up the design, which was at length committed to Dr. Rees, who completed the undertaking with great success, and reputation to himself.

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**CHAMIER (DANIEL)**, an eminent protestant divine, born in Dauphiny, was long minister at Montelimart in that province; from whence he removed in 1612, to Montaubon, to be professor of divinity; and was killed at the siege of that place by a cannon ball in 1621. He was no less distinguished among his party as a statesman than as a divine. No man opposed the artifices employed by the court to distress the protestants, with more steadiness and inflexibility. Varillas says, it was he who drew up the edict of Nantz. Though politics took up a great part of his time, he acquired a large fund of extensive learning, as appears from his writings. His treatise "*De œcumenico pontifice*," and his "*Epistolæ Jesuiticæ*," are commended by Scaliger. His principal work is his "*Panstratie Catholique*," in which the controversy between the protestants and Roman catholics is learnedly handled. It was written at the desire of the synod of the reformed churches in France, to confute Bellarmine.

The synod of Privas, in 1612, ordered him 2000 livres to defray the charges of the impression of the first 3 volumes. Though this work makes four large folio volumes, it is not complete; for it wants the controversy concerning the church. This would have made a fifth volume, which the author's death prevented him from finishing. This body of controversy was printed at Geneva, in 1626, under the care of Turretin professor of divinity. An abridgment of it was published in the same city, 1643, in one volume fol. by Frederic Spanheim the father. His "*Corpus theologicum*," and his "*Epistolæ Jesuiticæ*," were printed in a small folio volume, 1693.

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**CHAMPAGNE (PHILIP of)**, a celebrated painter, was born at Brussels in 1602. He discovered an inclination to painting from his youth; and owed but little to masters for the perfection he attained in it, excepting that he learned landscape from Fouquiere. In all other branches of his art nature was his master, and he is said to have followed her very faithfully. At 19 years of age, he set off



for Italy, taking France in his way ; but he proceeded, as it happened, no farther than Paris. He lodged there in the college of Laon, where Poussin also dwelt ; and these two painters became very good friends.

Du Chesne, painter to queen Mary of Medicis, was employed about the paintings in the palace of Luxemburgh, and set Poussin and Champagne at work under him. Poussin did a few small pieces in the cieling, and Champagne drew some small pictures in the queen's apartment. Her majesty liked them so well, that Du Chesne grew jealous of him ; upon which Champagne, who loved peace, returned to Brussels, with an intent to go through Germany into Italy. He was scarcely got there, when a letter came to him from the abbot of St. Ambrose, who was surveyor of the buildings, to advertise him of Du Chesne's death, and to invite him back to France. He accordingly returned thither, and was presently made director of the queen's painting, who settled on him a yearly pension of 1200 livres, and allowed him lodgings in the palace of Luxemburgh. Being a lover of his business, he went through a great deal of it.

There are a vast number of his pieces at Paris, and other parts of the kingdom : and among other places, some of his pictures are to be seen in the chapter-house of Notre-dame at Paris, and in several churches in that city ; without reckoning an infinity of portraits, which are noted for their likenesses, as well as for being finished to a very high degree. The queen also ordered him to paint the vault of the Carmelites church in the suburbs of St. James, where his crucifix is much esteemed : but the best of his works is thought to be his platform or cieling in the king's apartment at Vincennes, made on the subject of the peace in 1659. After this he was made rector of the royal academy of painting, which office he exercised many years.

He had been a long while famous in his profession, when Le Brun arrived at Paris from Italy ; and, though Le Brun was soon at the head of the art, and made principal painter to the king, he shewed no disgust at the preference that was given to his detriment and loss. There is another instance upon record of Champagne's goodness of disposition and integrity. Cardinal Richelieu had offered to make his fortune, if he would quit the queen-mother's service ; but Champagne refused. The cardinal's chief valet de chambre assured him farther, that whatever he would ask, his eminency would grant him ; to which Champagne replied, " if the cardinal could make me a better painter, the only thing I am ambitious of, it would be something ; but since that was impossible, the only honour he begged of his eminency was the continuance of his good graces." It is said, the cardinal was highly affected with the integrity of the painter ; who, though he refused to enter into his service, did not however refuse to work for him. Among other things



things he drew his picture, and it is supposed to be one of the best pieces he ever painted.

Champagne died in 1674, having been much beloved by all that knew him, both as a good painter and a good man. He had a son and two daughters by his wife, Du Chesne's daughter, whom he married after her father's death: but two of these children dying before him, and the third retiring to a nunnery, for she was a daughter, he left his substance to John Baptiste de Champagne, his nephew. John Baptiste was also born at Brussels, and bred up in the profession of painting under his uncle; whose manner and gusto he always followed, though he spent 15 months in Italy. He lived in the most friendly and affectionate manner with his uncle, and died professor of the academy of painting at Paris, in 1688, aged 42 years.

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CHANDLER (Mrs. MARY), an English lady, who distinguished herself by her talent for poetry, was born at Malmesbury in Wiltshire, in 1687. Her father was a dissenting minister at Bath, whose circumstances made it necessary that she should be brought up to business; and accordingly she became a milliner. However he took care to train her carefully in the principles of virtue and religion, as, we think, might almost be collected from the beautiful lines upon solitude, which are to be found among the poems she published: for they seem to have been written from the heart, and breathe a true spirit of piety and philosophy.

She was observed from her childhood to have a turn for poetry, often entertaining her companions with riddles in verse; and was extremely fond, at that time of life, of Herbert's poems. In her riper years, she applied herself to the study of the best modern poets; and of the ancient ones also, as far as translations could assist her. She is said to have liked Horace better than either Virgil or Homer; because he did not deal so much in fable as they, but treated of subjects, which lay within the sphere of nature, and had a relation to common life. Her poem upon the Bath had the full approbation of the public; and she was complimented for it particularly by Pope, with whom she was acquainted. She had the misfortune to be deformed, which determined her to live single; though she had a sweet countenance, and was solicited to marry. In this state she died, after about two years illness, Sept. 11, 1745, aged 57.

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CHANDLER (SAMUEL), an eminent dissenting minister, was born at Hungerford in Berkshire, in 1693, where his father was then pastor of a congregation of protestant dissenters. He early discovered a genius for literature, which was carefully cultivated; and being placed under proper masters, he made a very uncommon progress in classical learning, and especially in the Greek tongue.

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As it was intended by his friends to bring him up for the ministry, he was sent to an academy at Bridgewater: but was soon removed to Gloucester, that he might become a pupil to Mr. Samuel Jones, a dissenting minister of great erudition and abilities, who had opened an academy in that city. This academy was soon transferred to Tewksbury, at which place Jones presided over it for many years with very high and deserved reputation. Such was the attention of that gentleman to the morals of his pupils, and to their progress in literature, and such the skill and discernment with which he directed their studies, that it was a singular advantage to be placed under so able and accomplished a tutor. Chandler made the proper use of so happy a situation; applying himself to his studies with great assiduity, and particularly to critical, biblical, and oriental learning. Among the pupils of Mr. Jones were Mr. Joseph Butler, afterwards bishop of Durham, and Mr. Tho. Secker, afterwards archbishop of Canterbury. With these eminent persons he contracted a friendship that continued to the end of their lives, notwithstanding the different views by which their conduct was afterwards directed, and the different situations in which they were placed.

Mr. Chandler, having finished his academical studies, began to preach about July, 1714; and being soon distinguished by his talents in the pulpit, he was chosen, in 1716, minister of the presbyterian congregation at Peckham, near London, in which station he continued some years. Here he entered in the matrimonial state, and began to have an increasing family, when, by the fatal South-sea scheme of 1720, he unfortunately lost the whole fortune, which he had received with his wife. His circumstances being thereby embarrassed, and his income as a minister being inadequate to his expences, he engaged in the trade of a bookseller, and kept a shop in the Poultry, London, for about two or three years, still continuing to discharge the duties of the pastoral office. It may not be improper to observe, that in the earlier part of his life, Mr. Chandler was subject to frequent and dangerous fevers; one of which confined him more than three months, and threatened by it's effects to disable him for public service. He was, therefore, advised to confine himself to a vegetable diet, which he accordingly did, and adhered to it for 12 years. This produced so happy an alteration in his constitution, that though he afterwards returned to the usual way of living, he enjoyed an uncommon share of spirits and vigour till 70.

While Mr. Chandler was minister of the congregation at Peckham, some gentlemen, of the several denominations of dissenters in the city, came to a resolution to set up and support a weekly evening lecture at the Old Jewry, for the winter half year. The subjects to be treated in this lecture were the evidences of natural and revealed religion, and answers to the principal objections against them. Two of the most eminent young ministers among the dissenters



senters were appointed for the execution of this design, of which Mr. Chandler was one, and Mr. afterwards Dr. Lardner, who is so justly celebrated for his learned writings, was another. But after some time this lecture was dropped, and another of the same kind set up, to be preached by one person only; it being judged that it might be thereby conducted with more consistency of reason, and uniformity of design; and Mr. Chandler was appointed for this service.

In the course of this lecture, he preached some sermons on the confirmation which miracles gave to the divine mission of Christ, and the truth of religion; and vindicated the arguments against the objections of Collins, in his "Discourse of the Grounds and Reasons of the Christian Religion." These sermons, by the advice of a friend, he enlarged and threw into one form of a continued treatise, and published, in 8vo, in 1725, under the following title: "A Vindication of the Christian Religion, in two parts: I. A Discourse of the Nature and Use of Miracles. II. An answer to a late book, entitled, A Discourse of the Grounds and Reasons of the Christian Religion."

Having presented a copy of this book to archbishop Wake, his grace expressed his sense of the value of the favour in a letter, which gives honourable testimony to Mr. Chandler's merit. It appears, from the letter, that the archbishop did not then know that the author was any other than a bookseller.

Besides gaining the archbishop's approbation, Mr. Chandler's performance considerably advanced his reputation in general, and contributed to his receiving an invitation, about the year 1726, to settle as a minister with the congregation in the Old Jewry, which was one of the most respectable in London. Here he continued, first as assistant, and afterwards as pastor, for the space of forty years, and discharged the duties of the ministerial office with great assiduity and ability, being much esteemed and regarded by his own congregation, and acquiring a distinguished reputation both as a preacher and a writer.

In 1727, Mr. Chandler published "Reflections on the Conduct of the modern Deists, in their late Writings against Christianity: occasioned chiefly by two books, entitled, A Discourse of the Grounds and Reasons, &c. and the Scheme of literal Prophecy considered: with a preface, containing some remarks on Dr. Rogers's preface to his eight sermons. In this performance he exposed the unfair methods that were employed by the enemies of Christianity in their attack of it, and the dissingenuity of their reasoning; and in his preface, he combated some sentiments which had been advanced by Dr. Rogers, canon residentiary of Wells, and chaplain to the prince of Wales, to the prejudice of free inquiry, and the right of private judgment. The following year he published, "A Vindication of the Antiquity and Authority of Daniel's Prophecies,"  
and



and their application to Jesus Christ ; in answer to the objections of the author of the Scheme of literal prophecy considered."

In 1731, he published in two volumes, 4to, a translation of "The History of the Inquisition, by Philip à Limborch:" to which he prefixed, "A large introduction, concerning the rise and progress of persecution, and the real and pretended causes of it." This piece was written with great learning and acuteness, but was attacked by Dr. Berriman, in a pamphlet, entitled, "Brief Remarks on Mr. Chandler's Introduction to the History of the Inquisition." Our author published, in the form of a letter, an answer to these "Remarks," in which he defended himself with great spirit. This engaged Dr. Berriman to write "A Review of his Remarks;" to which Mr. Chandler replied, in a second Letter to William Berriman, D. D. &c. in which his review of his remarks on the introduction to the history of the inquisition is considered, and the characters of St. Athanasius and Martyr Laud, are farther stated and supported. This publication was soon followed by another, entitled, "A Vindication of a Passage of the Right Reverend the Lord Bishop of London, in his second Pastoral Letter, against the Misrepresentations of William Berriman, D. D. in a Letter to his Lordship:" and here the controversy ended. In 1732, our author published, in 8vo, "The dispute better adjusted about the proper time of applying for a repeal of the corporation and test acts, by shewing that some time is proper; in a letter to the author of the dispute adjusted, viz. the Right Rev. Dr. Edmund Gibson, Lord bishop of London."

Among other learned and useful designs which Mr. Chandler had formed, he began a "Commentary on the Prophets;" and in 1735, he published, in 4to, "A Paraphrase and critical Commentary on the Prophecy of Joel;" which he dedicated to the right hon. Arthur Onslow, esq. speaker of the house of commons. He afterwards proceeded a great way in the "Prophecy of Isaiah;" but before he had completed it, he met with the MS. Lexicon and lectures of the famous Arabic professor Schultens, who much recommends explaining the difficult words and phrases of the Hebrew language, by comparing them with the Arabic.

With this light before him, Mr. Chandler determined to study the Hebrew anew, and to drop his commentary till he should thus have satisfied himself, that he had attained the genuine sense of the sacred writings. But this suspension of his design prevented the completion of it; for engagements of a different kind intervened, and he never finished any other commentary on the prophets.

In 1736, he published, in 8vo, "The History of Persecution, in four Parts; viz. 1. Among the Heathens. 2. Under the Christian Emperors. 3. Under the Papacy and Inquisition. 4. Amongst Protestants. With a Preface, containing Remarks on Dr. Rogers's Vindication of the civil Establishment of Religion." In 1741, appeared,



peared, in 8vo, "A Vindication of the History of the Old Testament; in answer to the misrepresentations and calumnies of Thomas Morgan, M. D. and moral philosopher." He likewise published, in opposition to the same writer, in 1742, "A Defence of the Prime Ministry and Character of Joseph."

In 1744, Mr. Chandler published, in 8vo, "The Witnesses of the Resurrection of Jesus Christ re-examined, and their testimony proved entirely consistent." In 1748, he published, in 8vo, "The Case of Subscription to explanatory Articles of Faith, as a qualification for Admission into the Christian Ministry, calmly and impartially reviewed; in answer to, 1. A late Pamphlet, entitled, The Church of England vindicated, in requiring Subscription from the Clergy to the Thirty-nine Articles. 2. The Rev. Mr. John White's Appendix to his third Letter to a dissenting Gentleman. To which is added, The Speech of the Rev. John Alphonso Turretine, previous to the Abolition of all Subscription at Geneva, translated from a Manuscript in the French."

His writings having procured him a high reputation for learning and abilities, he might easily have obtained the degree of D. D. and offers of that kind were made him; but for some time he declined the acceptance of the diploma, and, as he once said in the pleasantness of conversation, "because so many blockheads had been made doctors." However, upon making a visit in Scotland, in company with his friend the earl of Finlater and Seafield, he, with great propriety, accepted of this honour, which was conferred upon him without solicitation, and with every mark of respect, by the two universities of Edinburgh and Glasgow. He had, likewise, the honour of being afterwards elected F. R. and A. SS.

On the death of George II. in 1760, Dr. Chandler published a sermon on that event, in which he compared that prince to king David. This gave rise to a pamphlet, which was printed in the year 1761, entitled, "The History of the Man after God's own Heart;" wherein the author ventured to exhibit king David as an example of perfidy, lust, and cruelty, fit only to be ranked with a Nero or a Caligula; and complained of the insult that had been offered to the memory of the late British monarch, by Dr. Chandler's parallel between him and the king of Israel. This attack occasioned Dr. Chandler to publish in the following year, "A Review of the History of the Man after God's own Heart; in which the Falsehood and Misrepresentations of the Historian are exposed and corrected." He also prepared for the press a more elaborate work, which was afterwards published in two volumes, 8vo, under the following title: "A Critical History of the Life of David: in which the principal events are ranged in order of time: the chief objections of Mr. Bayle, and others, against the character of this prince, and the scripture account of him, and the occurrences of his reign, are examined and refuted; and the psalms which refer to him explained."



explained." As this was the last, it was, likewise, one of the best of Dr. Chandler's productions. The greatest part of this work was printed off at the time of our author's death, which happened May 8, 1766, aged 73.

During the last year of his life, he was visited with frequent returns of a very painful disorder, which he endured with great resignation and christian fortitude. He was interred in the burying-ground in Bunhill-fields, on the 16th of the month; and his funeral was very honourably attended by ministers and other gentlemen. He expressly desired, in his last will, that no delineation of his character might be given in his funeral sermon, which was preached by Dr. Amory. He had several children; two sons and a daughter, who died before him, and three daughters, who survived him, one of whom was married to the Rev. Dr. Harwood.

Dr. Chandler was a man of very extensive learning, and eminent abilities; his apprehension was quick, and his judgment penetrating; he had a warm and vigorous imagination; he was a very instructive and animated preacher; and his talents in the pulpit, and as a writer, procured him very great and general esteem, not only among the Dissenters, but among large numbers of the established church. He was well known and much respected by many persons of the highest rank, and was offered considerable preferment in the church; but he steadily rejected every proposition of that kind. He was principally instrumental in the establishment of the fund for relieving the widows and orphans of poor Protestant dissenting ministers: the plan of it was first formed by him; and it was by his interest, and application to his friends, that many of the subscriptions for it's support were procured.

In 1768 four volumes of our author's sermons were published by Dr. Amory, according to his own directions in his last will; to which was prefixed a neat engraving of him, from an excellent portrait by Mr. Chamberlin. He also expressed a desire to have some of his principal pieces reprinted in four volumes, 8vo: proposals were accordingly published for that purpose, but did not meet with sufficient encouragement. But in 1777 another work of our author was published, in one volume, 4to, under the following title: "A Paraphrase and Notes on the Epistles of St. Paul to the Galatians and Ephesians, with the doctrinal and practical Observations; together with a critical and practical Commentary on the two Epistles of St. Paul to the Thessalonians." Dr. Chandler also left, in his interleaved Bible, a large number of critical notes, chiefly in Latin.

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CHAPELAIN (JOHN), a French poet, and member of the Royal Academy, was born at Paris in 1595; and is often mentioned by Balzac, Menage, and other learned men. He wrote odes, sonnets, the last words



words of cardinal Richelieu, and other pieces of poetry ; and at last distinguished himself by his heroic poem called “ *La Pucelle, or France Delivrée.*” Chapelain seems to have succeeded to the reputation of Malherbe, and after his death was reckoned the prince of the French poets. Gassendus, who was his friend, has considered him in this light ; and says that the “ French Muses have found some comfort and reparation for the loss they have sustained by the death of Malherbe, in the person of Chapelain, who has now taken the place of the defunct, and is become the arbiter of the French language and poetry.” Sorbiere has not scrupled to say, that Chapelain “ reached even Virgil himself in heroic poetry ;” and adds, that he was a man of great erudition as well as modesty. He possessed this glorious reputation for thirty years ; and, for aught we know, might have possessed it even till now, if he had suppressed the “ *Pucelle* ;” but the publication of this poem, in 1656, ruined his character, in spite of all attempts of his friends to support it. He had employed a great many years about it, his friends gave out prodigious things in it’s favour, the expectation of the public was raised to the utmost, and, as is usual in such cases, disappointed. The consequence of this was, that he was afterwards set as much too low in his poetical capacity, as perhaps he was before too high. However, though he is said to have had all the tenderness for his “ *Pucelle*,” that a father has for an only child, he acted the philosopher very well upon this occasion. He bore the outrages, as he thought them, of the poets and critics with great patience ; and seemed as little surprised at them, as if he had been prepared to receive them. He contented himself with only remonstrating to these gentlemen, that “ the good opinion they had previously conceived of the “ *Pucelle*” had not been inculcated by him ; that he had always thought modestly of his own productions ; and that the praises which had been bestowed upon his “ *Pucelle*” before it’s publication, had given him the greatest uneasiness,” &c. The wits were all in confederacy against that poem, and there goes a story, that at a tavern in France, where Boileau, Racine, Fontaine, Furetiere, and others used to meet, Chapelain’s “ *Pucelle*” was always laid upon the table ; where the law was, that every man who offended against the rules of just argumentation or pure expression, should be obliged to read more or fewer lines in it, according to the nature of the offence ; with this restriction, however, that the most enormous solecism should not subject the offender to read more than one whole page.

But as merry as these gentlemen might make themselves, Chapelain had his party ; and to shew that he had, we will make an extract from M. Huet’s “ *Commentarius de Rebus suis.*” “ Chapelain,” says Huetius, “ was a man who acquired a high reputation among the learned for his happy cultivation of letters in general ; for his poetry in particular ; and for the great advances which, as his friend Gassendus testifies, he had also made in philosophy and mathematics. I do not mind,” says he, “ the base attempts of some



minute and envious poets, who have not half his genius, to lessen his fame by abusing his "Pucelle:" their malignity appears sufficiently from their forwardness to judge of a whole work, when only one half of it is published. It must be owned, that Chapelain has not been careful enough to adapt himself to the taste of the age he lives in; which is soft, effeminate, impatient of a long work, and unable to raise itself to the majesty and sublimity of an epic poem. I, for my part, who have read through the whole, can safely affirm, that if he had lived in happier times, when a true and manly taste prevailed, his work must have met with all the honour and applause so justly due to it; on which account I can by no means assent to the judgment of the duke de Montausieur and M. Conrart, whom Chapelain appointed by will arbiters of this poem: for although he had experienced so much unreasonableness in the reception of the first part, yet he had the resolution to finish it; and, after fortifying it against his adversaries with a proper preface, left it to these friends either to be published or suppressed, as they should think most for his credit. They thought it fitter to be suppressed; in my humble opinion very injuriously, since a work complete in all its parts must appear to infinitely more advantage than when viewed only by halves." Huetius goes on to tell us of the intimacy which subsisted between Chapelain and himself; and how, at Chapelain's request, he inscribed to him his "Journey into Switzerland." "Chapelain," says he, "besides the common motives of friendship, had a particular reason for desiring this of me, springing from that secret enmity which had formerly set him and Menage at variance. I at that time had addressed something to Menage, which shewed the high opinion I had of him, and the value I set upon his friendship. This Chapelain enviously interpreted, as giving Menage the preference to him, and therefore did not blush to solicit of me, a little too barefacedly, the same testimony of regard; upon which I prefixed to my book the following copy of verses to him, in commendation of his talents for poetry, &c."

Chapelain died at Paris, Feb. 22, 1674, aged 79. He was one of the king's counsellors; very rich, but very covetous, and sordidly stingy. "Pelisson and I," says Menage, "had been at variance a long time with Chapelain; but in a fit of humility he called upon me, and insisted that we should go and offer a reconciliation to him, for that it was his intention, as much as possible, to live in peace with all men. We went, and I protest I saw the very same billets in the chimney which I had observed there twelve years before. He had fifty thousand crowns in ready cash by him; and his supreme delight was to have his strong box opened, and the bags taken out, that he might contemplate his treasure. In this manner were his bags about him when he died; which gave occasion to a certain academician to say, "There's our friend Chapelain just dead, like a miller among his bags." He had no occasion, therefore, to ac-

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cept of cardinal Richelieu's offer. Being at the height of his reputation, Richelieu, who was fond of being thought a wit as well as a statesman, and was going to publish something which he would have pass for a fine thing, could not devise a better expedient than prefixing Chapelain's name to it. "Chapelain," says he, "lend me your name on this occasion, and I'll lend you my purse on any other."

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CHAPELLE (CLAUDE EMANUEL LULLIER), a celebrated French poet, so called from the place of his nativity, was born in 1621. He was the natural son of Francis Lullier, a man of considerable rank and fortune, who was extremely tender of him, and gave him a liberal education. He had the great Gassendus for his master in philosophy; but he distinguished himself chiefly by his fine turn for poetry. There was an uncommon ease in all he wrote, and he was excellent in composing with double rhymes. We are obliged to him for that ingenious work in verse and prose, called "*Voyage de Bachaumont*." Many of the most shining parts in Moliere's comedies it is but reasonable to ascribe to him; for Moliere consulted him upon all occasions, and paid the highest deference to his taste and judgment. He was intimately acquainted with all the wits of his time, and with many persons of quality, who used to seek his company; and we learn from one of his own letters to the marquis of Chilly, that he had no small share in the favour of the king. He is said to have been a very pleasant, but withal a very voluptuous man. There goes a story, that Boileau met him one day; and as he had a great value for Chapelle, ventured to tell him, in a very friendly manner, that his inordinate love of the bottle would certainly hurt him. Chapelle seemed very seriously affected; but this meeting happening unluckily by a tavern, "Come," says he, "let us turn in here, and I promise to attend with patience to all that you shall say." Boileau led the way, in hopes of converting him; but, alas! things ended much otherwise; for the preacher and the hearer became both so intoxicated, that they were obliged to be sent home in separate coaches. Chapelle died in 1686, and his works were all reprinted with additions at Amsterdam in 1708.

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CHAPMAN (GEORGE), born in 1557, was a man highly celebrated in his time for his dramatic writings and poetry. In 1574 he was sent to one of the universities, it is not known which, where he attained a perfect knowledge of the Greek and Latin tongues, to the study of which he chiefly confined himself, without meddling either with logic or philosophy. After this he went to London, and became acquainted with Shakspeare, Jonson, Sidney, Spenser, and Daniel. Sir Thomas Walsingham was his patron, and after his decease Thomas Walsingham, Esq. his son. He was also respected  
by



by prince Henry, and Robert earl of Somerset; but the former dying immaturally, and the latter being disgraced for contriving the death of Overbury, all hopes of preferment ceased there. He was encouraged, however, under the reign of James I. and valued by all his old friends; only it is said that Ben Jonson became jealous of him, and endeavoured to suppress his rising fame, as Ben, after the death of Shakspeare, was without a rival. Besides dramatic pieces, Chapman was the author of many other works. He translated "Homer's Iliad," and dedicated it to prince Henry: it is yet looked upon with some respect. He translated his "Odyssey," which was published in 1614, and dedicated it to the earl of Somerset. He was thought to have the spirit of a poet in him, and was indeed no mean genius: Pope somewhere calls him an enthusiast in poetry. He attempted also some part of "Hesiod," and began a translation of Musæus's "De Amouibus Herois et Leandri." He died in 1634, aged 77, and was buried at St. Giles's in the Fields; after which a monument was erected over his grave, at the expence and under the direction of his beloved friend Inigo Jones. He was a man of a reverend aspect and graceful manner, religious and temperate: "qualities," says Wood, "which seldom meet in a poet:" and he was so highly esteemed by the clergy, that some of them have said, that "as Musæus, who wrote the lives of Hero and Leander, had two excellent scholars, Thamarus and Hercules, so had he in England, in the latter end of queen Elizabeth's reign, two excellent imitators in the same argument and subject, namely, Christopher Marlow and George Chapman." He wrote seventeen dramatic pieces; and among them a masque, called "The Temple." This was composed by him at the request of the gentlemen of the Middle Temple and Lincoln's Inn, on the occasion of the marriage of the princess Elizabeth, only daughter of James I. and Frederick V. count palatine of the Rhine, afterwards king of Bohemia; and it was performed before the king at Whitehall, in Feb. 1613-14, at the celebration of their nuptials, with a description of their whole shew, as they marched from the master of the rolls' house to the court, with all their noble consorts and attendants, invented, fashioned, and exhibited, by the author's friend, Inigo Jones.

CHAPPEL (WILLIAM), a very learned and pious divine, bishop of Cork, Cloyne, and Ross, in Ireland, was descended, as he himself tells us, from parents in but narrow circumstances, and born at Lexington in Nottinghamshire, December 10, 1512. He was sent to a grammar-school at Mansfield in the same county; and thence, at the age of seventeen, removed to Christ's college in Cambridge; of which, after having taken his degrees of bachelor and master of arts, he was elected fellow in 1607. He became as eminent a tutor as any in the university; and was also remarkable for his abilities as a disputant,



disputant, concerning which there is an anecdote or two preserved that are well worth relating. In 1624 king James visited the university of Cambridge, lodged in Trinity college, and was entertained with a philosophical act, and other academical performances. At these exercises Dr. Roberts, of Trinity college, was respondent at St. Mary's; where Chappel, as opponent, pushed him so hard, that, finding himself unable to keep up the dispute, he fainted. Upon this the king, who valued himself much upon his skill in such matters, undertook to maintain the question, but with no better success than the doctor; for Chappel was so much his superior at these logical weapons, that his majesty openly professed his joy to find a man of great talents so good a subject. Many years after this, Sir William St. Leger riding to Cork with the popish titular dean of that city, it fell out, that Chappel, then dean of Cashel, and provost of Dublin, accidentally overtook them; upon which Sir William, who was then president of Munster, proposed, that the two deans should dispute; which, though Chappel was not forward to accept, yet he did not any ways decline. But the popish dean, with great dexterity and address, extricated him from this difficulty, saying, "Excuse me, Sir; I don't care to dispute with one who is wont to kill his man."

But to return.—It is probable that he would have spent his days in college, if he had not received an unexpected offer from Laud, then bishop of London, of the deanery of Cashel in Ireland; which preferment, though, as himself tells us, he was much disturbed at Cambridge by the calumnies of some who envied his reputation, he was yet very unwilling to accept; for being a man of a quite easy temper, he had no inclination to stir, nor was at all ambitious of dignities: but he determined at length to accept the offer, went over to Ireland accordingly, and was installed dean of Cashel, August 20, 1663. Soon after he was made provost of Trinity college in Dublin, by Laud, then archbishop of Canterbury, and chancellor of the university of Dublin; who, desirous of giving a new form to the university, looked upon Chappel as the properest person to settle the establishment that was proposed. Chappel took vast pains to decline this charge, the burden of which he thought too heavy for his shoulders; and for this purpose returned to England in May 1634, but in vain. Upon this he went down to Cambridge, and resigned his fellowship; which to him, as himself says, was the sweetest of earthly preferments. He also visited his native country; and taking his last leave of his ancient and pious mother, he returned to Ireland in August. He was elected provost of Trinity college, and had the care of it immediately committed to him; though he was not sworn into it till June 5, 1637, on account of the new statutes not being sooner settled and received. The exercises of the university were never more strictly looked to, nor the discipline better observed, than in his time; only the lecture for teaching Irish was, after his admission, wholly waved: yet, that he might mix something of the



pleasant with the profitable, and that young minds might not be oppressed with too much severity, he instituted, as Sir James Ware tells us, among the Juniors, a Roman commonwealth, which continued during the Christmas vacation, and in which they had their dictators, consuls, censors, and other officers of state, in great splendor. And this single circumstance may serve to give us a true idea of the man, who was remarkable for uniting in his disposition two different qualities, sweetness of temper, and severity of manners.

In 1638 his patrons, the earl of Strafford, and the archbishop of Canterbury, preferred him to the bishoprics of Cork, Cloyne, and Ross; and he was consecrated at St. Patrick's, Dublin, Nov. 11, though he had done all he could to avoid this honour. By the king's command, he continued in his provostship for some time, but at last resigned it, July 20, 1640; before which time he had endeavoured to obtain a small bishopric in England, that he might return to his native country, as he tells us, and die in peace: but his endeavours were fruitless, and he was left in Ireland to feel all the fury of the storm which he had long foreseen. He was attacked in the House of Commons with great bitterness by the puritan party, and obliged to come from Dublin to Cork, and to put in sureties for his appearance. June 1641 articles of impeachment were exhibited against him to the House of Peers, consisting of fourteen, though the substance of them was reduced to two: the first, perjury, on a supposed breach of his oath, as provost; the second, malice towards the Irish, founded on discontinuing the Irish lecture, during the time of his being provost. The prosecution was urged with great violence; and for no other reason, but because he had enforced uniformity and strict church discipline in the college, in opposition to the fanaticism of those times.

This divine's fate was somewhat peculiar; for though the most constant and even man alive, yet he was abused at Cambridge for being a Puritan, and in Ireland for being a Papist. While he laboured under these great troubles, he was exposed to still greater, by the breaking out of the rebellion in the latter end of that year. He was under a kind of confinement at Dublin, on account of the impeachment which was still depending; but at length obtained leave to embark for England, for the sake of returning thence to Cork; which from Dublin, as things stood, he could not safely do. He embarked Dec. 26, 1641, and the next day landed at Milford Haven, after a double escape, as himself phrases it, from the Irish wolves and the Irish sea. He went from Milford Haven to Pembroke, and thence to Tenby, where information was made of him to the mayor, who committed him to gaol Jan. 25. After lying there seven weeks, he was set at liberty by the interest of Sir Hugh Owen, a member of parliament, upon giving bond in a thousand pounds for his appearance, and March 16 set out for Bristol.

Here



Here he learnt that the ship bound from Cork to England, wherein were a great part of his effects, was lost near Minehead; and therein, among other things, perished his choice collection of books. After such a series of misfortunes, and the civil confusions increasing, he withdrew to his native soil, where he spent the remainder of his life in retirement and study; and died at Derby; where he had some time resided, upon Whitsunday, 1649.

We know but little of his family; only we learn from the inscription upon his monument, that "he had a younger brother, while he lived, named John Chappel, who was also a very eminent divine; and born for the pulpit; but that he went to heaven before him, and his remains are buried in the church of Mansfield-Woodhouse." This monument was erected to his memory some years after his decease, in the church of Billstrop in Nottinghamshire; where he was buried by the pious care of Dr. Richard Sterne, archbishop of York.

He published the year before his death "*Methodus concionandi*," that is, "*The Method of Preaching*," which, for its usefulness was also translated into English. His "*Use of Holy Scripture*" was printed afterwards in 1653. He left behind him also his own life, written by himself in Latin, which has been twice printed; first from a MS. in the hands of Sir Philip Sydenham, Bart. by Hearne, and a second time by Peck, from a MS. still preserved in Trinity-hall, Cambridge; for the author left two copies of it. Mr. Peck adds, by way of note upon his edition, the following extract of a letter from Mr. Beaupré Bell: "'Tis certain THE WHOLE DUTY OF MAN was written by one who suffered by the troubles in Ireland; and some lines in this piece give great grounds to conjecture that bishop Chappel was the author. March 3, 1734."

Thus we see this prelate, as well as many other great and good persons, comes in for part of the credit of that excellent book; yet there is no explicit evidence of his having been the author of it. It appears, indeed, to have been written before the death of Charles I. although it was not published till 1657, and the manner of it is agreeable enough to this prelate's plain and easy way of writing; but then there can be no reason given why his name should be suppressed in the title-page; when a posthumous work of his was actually published with it but a few years before.

CHARDIN (*Sir JOHN*), a famous voyager, was the son of a Protestant jeweller at Paris, and born there in 1643; but, it is presumed, quitted his native country, and removed to London, upon the revocation of the edict of Nantz, in 1685. He went to Persia and the East Indies, and trafficked in jewels. Charles II. King of England, conferred upon him the honour of knighthood. He died at London in 1713. His "*Voyages*," translated into English, Flemish, and German, have always been much esteemed, as very curious, and very true: in this latter circumstance, it is said, very unlike the voy-



ages of Paul Lucas, and many others, who seem to have run about the world for no other purpose but to collect and propagate ridiculous lies. Chardin gives a very good idea of Persia, it's religion, customs, manners; and his description of other oriental countries which he visited is no less exact.

CHARES, an ancient statuary, and disciple of Lycippus, who immortalized himself by the Colossus of the Sun at Rhodes, which has been reckoned one of the seven wonders of the world. This statue was of brass, and above an hundred feet high; and was placed at the entrance of the harbour at Rhodes, with the feet upon two rocks, in such a manner, that ships could pass in full sail betwixt them. Chares employed twelve years upon it; and after standing forty-six, it was thrown down by an earthquake. Moavius, a caliph of the Saracens, who invaded Rhodes in 667, sold it to a Jew merchant, who is said to have loaded nine hundred camels with the materials of it.

CHARKE (CHARLOTTE), was youngest daughter of Colley Cibber, the player, and afterwards poet laureat. At eight years old she was put to school, but had an education more suitable to a boy than a girl; and as she grew up followed the same plan, being more frequently in the stable than in the bed-chamber, and mistress of the curry-comb, though ignorant of the needle. Her very amusements all took the same masculine turn; shooting, hunting, riding races, and digging in a garden, being ever her favourite exercises. She also relates an act of her prowess when a mere child, in protecting the house when in expectation of an attack from thieves, by the firing of pistols and blunderbusses out at the windows. All her actions seem to have had a boyish mischievousness in them, and she sometimes appears to have run great risque of ending them with the most fatal consequences. This wildness, however, was put some check to by her marriage, when very young, with Mr. Richard Charke, an eminent performer on the violin; immediately after which she launched into the billows of a stormy world, where she was, through the remainder of her life, buffeted about without ever once reaching a peaceful harbour. Her husband's insatiable passion for women soon gave her just cause of uneasiness, and in a short time appears to have occasioned a separation.

She then applied to the stage, apparently from inclination as well as necessity, and opened with the little part of Mademoiselle in the Provoked Wife, in which she met with all the success she could expect. From this she rose in her second and third attempts to the capital characters of Alicia in Jane Shore, and Andromache in the Distressed Mother; in which, notwithstanding the remembrance of Mrs. Porter and Mrs. Oldfield, she met with great indulgence from the audience; and being remarkable for reading well, was suffered, upon certain emergencies, to read characters of no less importance than



than those of Cleopatra and queen Elizabeth. She was after this engaged at a good salary, and sufficient supply of very considerable parts, at the Haymarket, and after that at Drury-lane. In a word, she seemed well settled, and likely to have made no inglorious figure in theatrical life, had not that ungovernable impetuosity of passions, which ran through all her actions, induced her to quarrel with Fleetwood, the then Manager; whom she not only left on a sudden, without any notice given, but even vented her spleen against him in public by a little dramatic farce, called “The Art of Management;” and though Fleetwood not only forgave that injury, and restored her to her former station, yet she acknowledges that she afterwards very ungratefully left him a second time, without any blame on his part.

Her adventures, during the remainder of her life, are nothing but one variegated scene of distresses, of a kind which no one can be a stranger to, who has either seen or read the accounts of the most wretched of all human beings, the members of a mere strolling company of actors; we shall therefore be excused the entering into particulars. In 1755 she came to London, where she published the “Narrative of her own Life:” whether the profits of her book enabled her to subsist for the short remainder of it, without seeking for farther adventures, is uncertain; death, however, put a period to it in 1759, and thereby to one continued course of misery, the evident consequence of folly, imprudence, and absurdity.

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CHARLES XII. (of Sweden), was born June 27, 1682; and set off in the style, and with the spirit of Alexander the Great. His preceptor asking him what he thought of that hero? “I think,” says Charles, “that I should chuse to be like him.” “Aye, but,” says the tutor, “he only lived thirty-two years.” “Oh,” answered the prince, “that is long enough, when a man has conquered kingdoms.” Impatient to reign, he caused himself to be declared of age at fifteen; and at his coronation he snatched the crown from the archbishop of Upsal, and put it upon his head himself, with an air of grandeur which struck the people.

Frederic IV. king of Denmark, Augustus king of Poland, and Peter czar of Muscovy, taking advantage of his minority, entered all three into a confederacy against this youth. Charles, aware of it, though scarce eighteen, attacked them one after another. He hastened first to Denmark, besieged Copenhagen, forced the Danes into their intrenchments, and caused a declaration to be made to king Frederic, that, “if he did not do justice to the duke of Holstein, his brother-in-law, against whom he had committed hostilities, he must prepare to see Copenhagen destroyed, and his kingdom laid waste by fire and sword.” These menaces brought on the treaty of Frawendal; in which, without any advantages to himself,



but quite content with humbling his enemy, he demanded and obtained all he wished for his ally.

This war being finished in less than six weeks, in the course of the year 1700, he marched against the Russians, who were then besieging Narva with an hundred thousand men. He attacked them with eight thousand, and forced them into their intrenchments. Thirty thousand were slain or drowned, twenty thousand asked for quarter, and the rest were taken or dispersed. Charles permitted half the Russian soldiers to return without arms, and half to repass the river with their arms. He detained none but the commanders in chief; to whom, however, he returned their arms and their money. Among these there was an Asiatic prince, born at the foot of Mount Caucasus, who was now to live captive amidst the ice of Sweden; "which," says Charles, "is just the same as if I were some time to be a prisoner among the Crim-Tartars;" words which the capriciousness of Fortune caused afterwards to be recollected, when this Swedish hero was forced to seek an asylum in Turkey. It is to be noted, that Charles had only one thousand two hundred killed, and eight hundred wounded, at the battle of Narva.

The conqueror turned himself now to be revenged upon the king of Poland. He passed the river Duna, beat marshal Stenau, who disputed the passage with him, forced the Saxons into their ports, and gained a signal victory over them. He hastened to Courland, which surrendered to him, passed into Lithuania, made every thing bow down before him, and went to support the intrigues of the cardinal primate of Poland, in order to deprive Augustus of the crown. Being master of Warsovia, he pursued him, and gained the battle of Clissaw, though his enemy opposed to him prodigies of valour. He again fell in with the Saxon army, commanded by Stenau, besieged Thorn, and caused Stanislaus to be elected king of Poland. The terror of his arms carried all before them; the Russians were easily dispersed; Augustus, reduced to the last extremities, sued for peace; and Charles, dictating the conditions of it, obliged him to renounce his kingdom, and acknowledge Stanislaus.

This peace was concluded in 1706, and now he might and ought to have been reconciled with the czar Peter; but he chose to turn his arms against him, apparently with a design to dethrone him, as he had dethroned Augustus. Peter was aware of it, and said, that his brother Charles affected to be Alexander, but would be greatly disappointed, if he expected to find him Darius." Charles left Saxony in the autumn of 1707, with an army of forty-three thousand men: the Russians abandoned Grodno at his approach; he drove them before him, passed the Boristhenes, treated with the Cossacks, and came to encamp upon the Dezena; and, after several advantages, was marching to Moscow, through the deserts of the Ukraine. But fortune abandoned him at Pultowa, July 1709; where he was  
beaten



beaten by Peter, wounded in the leg, had all his army either destroyed or taken prisoners, and forced to save himself by being carried off in a litter; and thus reduced to seek an asylum among the Turks, he gained Oczakow, and returned to Bender; all which replaced Augustus on the throne of Poland, and immortalized Peter.

The grand seignior gave Charles a handsome reception, and appointed him a guard of four hundred Tartars. The king of Sweden's view, in coming to Turkey, was to excite the Porte against the czar Peter; but not succeeding, either by menaces or intrigues, he grew in time obstinate and restive, and even braved the grand seignior, although he was his prisoner. The Porte wanted much to get rid of their guest, and at length was compelled to offer a little violence. Charles intrenched himself in his house at Bender, and defended himself against an army with forty domestics, and would not surrender till his house was on fire. From Bender he was removed to Demotika, where he grew sulky, and was resolved to lie in bed all the time he should be there; and he actually did lie in bed ten months, feigning to be sick.

Meanwhile his misfortunes increased daily. His enemies, taking advantage of his absence, destroyed his army; and took from him not only his own conquests, but those of his predecessors. At length he left Demotika, travelled post, with two companions only, through Franconia and Mecklenburgh, and arrived on the eleventh day at Stralsund, Nov. 22, 1714. Beset in this town, he saved himself in Sweden, now reduced to a most deplorable condition. But his misfortunes had not cooled his passion for warring; he attacked Norway with an army of 20,000 men; he formed the siege of Frederickshall in December 1718; where, as he was visiting the works of his engineers by star-light, he was struck upon the head with a ball, and killed upon the spot. His death happened on Dec. 11.

Thus perished Charles, and all his projects; for he was meditating designs which would have changed the face of Europe. The czar was uniting with him to re-establish Stanislaus, and dethrone Augustus. He was about to furnish ships to drive the house of Hanover from the throne of England, and replace the Pretender in it; and the land forces at the same time to attack George I. in his states of Hanover, and especially in Bremen and Verden, which he had taken from Charles.

“Charles XII.” says Montesquien, “was not Alexander, but would have been Alexander's best soldier.” Henaut observes, “that Charles in his projects had no relish for the probable: to furnish goût to him, success must lie beyond the bounds of probability.” Doubtless he might be called the Quixote of the North. He carried, as his historian says, all the virtues of the hero to an excess which made them as dangerous and pernicious as the opposite vices. His firmness was obstinacy, his liberality profusion, his courage rashness, his severity cruelty: he was, in his last years, less a king than a tyrant,



tyrant, and more a soldier than a hero. The projects of Alexander, whom he affected to imitate, were not only wise, but wisely executed; whereas Charles, knowing nothing but arms, never regulated any of his movements by policy, according to the exigencies of the conjuncture, but suffered himself to be borne along by a brutal courage, which often led him into difficulties, and at length occasioned his death. He was a singular man, rather than a great man.

As to his person, he was tall and of a noble mien, had a fine open forehead, large blue eyes, flaxen hair, fair complexion, a handsome nose, but little beard, and a laugh not agreeable. His manners were harsh and austere, not to say savage; and, as to religion, he was indifferent towards all, though exteriorly a Lutheran. A few anecdotes will illustrate his character. No dangers, however great, made the least impression upon him: when a horse or two were killed under him at the battle of Narva, in 1700, he leaped nimbly upon fresh ones, saying, "These people find me exercise." One day, when he was dictating letters to a secretary, a bomb fell through the roof into the next room of the house where they were sitting. The secretary, terrified lest the house should come down upon them, let his pen drop out of his hand. "What is the matter?" says the king, calmly. The secretary could only reply, "Ah, Sir, the bomb!" "The bomb!" says the king; "what has the bomb to do with what I am dictating to you? Go on."

He preserved more humanity than is usually found among conquerors. Once, in the middle of an action, finding a young Swedish officer wounded, and unable to march, he obliged the officer to take his horse, and continued to command his infantry on foot. The princess Lubomirski, who was very much in the interest and good graces of Augustus, falling by accident into the hands of one of his officers, he ordered her to be set at liberty; saying, "that he did not make war with women." One day, near Leipzig, a peasant threw himself at his feet, with a complaint against a grenadier, that he had robbed him of certain eatables provided for himself and his family. "Is it true," said Charles sternly, "that you have robbed this man?" The soldier replied, "Sir, I have not done near so much harm to this man, as your majesty has done to his master; for you have taken from Augustus a kingdom, whereas I have only taken from this poor scoundrel a dinner." Charles made the peasant amends, and pardoned the soldier for his firmness: "However, my friend," says he to him, "you will do well to recollect, that, if I took a kingdom from Augustus, I did not take it for myself."

Though Charles lived hardily himself, a soldier did not fear to remonstrate to him against some bread, which was very black and mouldy, and which yet was the only provision the troops had. Charles called for a piece of it, and calmly eat it up, saying, "that indeed it was not good, but that it might be eaten."

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From the danger he was in in Poland, when he beat the Saxon troops in 1702, a comedy was exhibited at Marienburgh, where the combat was represented to the disadvantage of the Swedes. "Oh," says Charles, hearing of it, "I am far from envying them in this pleasure. Let them beat me upon the theatres as long as they will, provided I do but beat them in the field."

**CHARLETON** (WALTER), a learned physician, was son of Walter Charleton, rector of Shepton Mallet in Somersetshire, and born there Feb. 2, 1619. He was instructed in grammar learning by his father, and in 1635 entered at Magdalen-hall, Oxford. He very early applied himself to medicine, and had the degree of doctor of that faculty conferred on him Feb. 1642. Soon after, he was made one of the physicians in ordinary to Charles I. Upon the decline of that prince's affairs, he removed to London, was admitted into the college of physicians, and came into considerable practice. In the space of 10 years before the restoration, he wrote and published several treatises on various subjects. Wood tells us, that he became physician in ordinary to Charles II. while in exile, and retained that honour after the king's return. Upon the founding of the Royal Society, he was one of its first members. In 1689, he was chosen president of the college of physicians. Soon after, the narrowness of his circumstances obliged him to retire to the island of Jersey. He died in 1707, aged 87.

**CHARPENTIER** (FRANCIS), dean of the French academy, was born at Paris, Feb. 1620. His early discovery of great acuteness made his friends design him for the bar: but his taste and humour carried him another way. He preferred the repose and stillness of the closet to a noisy and tumultuous life; and was infinitely more delighted with languages and antiquity, than with the study of the law. He was made a member of the French academy in 1651, and had the advantage of the best conversation for his improvement. When Colbert became minister of state, he projected the setting up a French East-India company; and to recommend the design more effectually, he thought it proper, that a discourse should be published upon this subject. Accordingly he ordered Charpentier to draw one up, and was so pleased with his performance, that he kept him in his family, with a design to place him in another academy which was then founding, and which was afterwards known by the name of "Inscriptions and Medals."

The learned languages, in which Charpentier was a considerable master, his great knowledge of antiquity, and his exact and critical judgment, made him very serviceable in carrying on the business of this new academy; and it is agreed on all hands, that no person of that learned society contributed more than himself towards that noble



noble series of medals, which were struck with the most considerable events that happened in the reign of Lewis XIV. He published several works, which were well received. His first performance was "The Life of Socrates," printed in 1650, to which he added a French version of "Xenophon's Memorabilia:" in 1658, another French version from the same author, namely, of his "Cyropedia:" in 1664, "A Discourse of a faithful Subject concerning the Establishment of a French East India Company, addressed to all Frenchmen;" and, in 1665, "An Account of this new Establishment," which he dedicated to the king.

The share he had in a famous dispute, whether it was proper to have public monumental inscriptions in Latin or French, put him upon publishing a tract in 1676, entitled, "A Defence of the Propriety of the French Language for the Inscription of a triumphal arc:" and this piece was followed by another upon the same subject in 1683, under the title of, "The Excellency of the French Language." Of the first of these Bayle says, that Charpentier "has refuted the objections of his adversary with great acuteness and solidity, and established his own opinion upon the firmest reasons, enforced with the greatest eloquence and erudition:" and of the last, "that it is full of exquisite erudition, and deserves to be read with the greatest attention."

He died April 22, 1702, aged 82. His harangues and discourses, delivered before the academy, or when he was pitched on to make a speech to the king, are extant in the collections of the academy. There are likewise of his in print several poems, such as odes, sonnets, paraphrases upon the Psalms, and many other works, which have not been printed. As to the character of his works, it may be said in general, that wit and judgment, strength and learning, are every where visible and shining in them.

**CHARRON** (PETER), was born at Paris in 1541. Though his parents were in narrow circumstances, yet seeing something in their son, which argued a more than common capacity, they were particularly attentive to his education. After making a considerable proficiency in grammar-learning, he applied to logic, metaphysics, moral and natural philosophy. He studied civil and common law at the universities of Orleans and Bourges, and commenced doctor in that faculty. Upon his return to Paris, he was admitted an advocate in the court of parliament. He always declared the bar to be the best and most improving school in the world, and accordingly attended at all the public hearings for five or six years: but foreseeing that preferment in this way, if ever attained at all, was likely to come very slow, as he had neither private interest, nor relations among the solicitors and proctors of the court, nor meanness enough to cringe and flatter, and wriggle himself into business, he gave over that employment, and closely applied to the study of divinity. By  
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his superior pulpit eloquence, he soon came into high reputation with the greatest and most learned men of his time, insomuch that the bishops seemed to strive which of them should get him into his diocese; making him an offer of being theological canon or divinity lecturer in their churches, and of other dignities and benefices, besides giving him noble presents. He was successively theological of Bazas, Aqcs, Lethoure, Agen, Cahors, and Condom, canon and schoolmaster in the church of Bourdeaux, and chanter in the church of Condom. Queen Margaret, duchess of Bulois, was pleased to entertain him for her preacher in ordinary; and the king, though at that time a protestant, frequently did him the honour to be one of his audience. He was also retained to the late cardinal d'Armagnac, the Pope's legate at Avignon, who had a great value for him. He never took any degree or title in divinity, but satisfied himself with deserving and being capable of the highest. After about 18 years absence from Paris, he resolved to go and end his days there; but being a great lover of retirement, he obliged himself by vow to become a Carthusian.

On his arrival at Paris he communicated his intention to the prior of the order, but was rejected, notwithstanding his most pressing intreaties. He could not be received on account of his age, being then about 48. He was told that that order required all the vigour of youth to support its austerities. He next addressed himself to the Celestines at Paris, but with the same success, and upon the same reasons; whereupon he was assured by three learned casuists, that as he was no ways accessory to the non-performance of his vow, there lay no manner of obligation upon him from it, and that he might, with a very safe and good conscience, continue in the world as a secular, without any need of entering into any religious order. He preached a course of Lent sermons at Angers in 1589. Going afterwards to Bourdeaux, he contracted there a very intimate friendship with Michael de Montaigne, author of the well known essays, from whom he received all possible testimonies of regard; for among other things Montaigne ordered by his last will, that in case he should leave no issue male of his own, M. Charron should, after his decease, be entitled to bear the coat of arms plain, as they belonged to his noble family. He staid at Bourdeaux from 1589, to 1593; and in that interval composed his book, entitled, "*Les Trois Verités*," "*The Three Truths*," which he published in 1594. These three truths are the following: 1. That there is a God and a true religion: 2. That of all religions the Christian is the only true one: 3. That of all the Christian communions the Roman Catholic is the only true church. By the first, he combats the Atheists: by the second, the Pagans, Jews, and Mahometans: and by the third, the Heretics and Schismatics.

This work procured him the acquaintance of M. de Sulpice, bishop and count of Cahors, who sent for him, and offered him the



places of his vicar general, and canon theological in his church, which he accepted. He was deputed to the general assembly of the clergy in 1595, and was chosen first secretary to the assembly. In 1599, he returned to Cahors, and in that and the following year composed eight discourses upon the sacrament of the Lord's supper; and others upon the knowledge and providence of God, the redemption of the world, the communion of saints, and likewise his books of wisdom. Whilst he was thus employed, the bishop of Condom, to draw him into his diocese, presented him with the chaptership in his church; and the theological chair falling vacant about the same time, made him an offer of that too, which Charron accepted, and resolved to settle there. In 1601, he printed at Bourdeaux his books "of Wisdom," which gave him a great reputation, and made his character generally known. October 1603, he made a journey to Paris, to thank the bishop of Boulogne, who, in order to have him near himself, had offered him the place of theological canon. This he was disposed to accept of, but the moisture and coldness of the air at Boulogne, and it's nearness to the sea, not only made it, he said to a friend, a melancholy and unpleasant place, but very unwholesome too; adding, that the sun was his visible God, as God was his invisible sun.

At Paris he began a new edition of his books "of Wisdom," of which he lived to see but three or four sheets wrought off; dying Nov. 16, 1603, of an apoplexy. The impression of the new edition of his book "of Wisdom," with alterations by the author, occasioned by the offence taken at some passages in the former, was completed in 1604, by the care of a friend; but as the Bourdeaux edition contained some things that were either suppressed or softened in the subsequent one, it was much sought after by the curious. Hence the booksellers of several cities reprinted the book after that edition; and this induced a Paris bookseller to print an edition, to which he subjoined all the passages of the first edition which had been struck out or corrected, and all those which the president Jeannin, who was employed by the chancellor to examine the book, judged necessary to be changed. This edition appeared in 1707.

**CHASTEL (JOHN)**, the son of a woollen-draper at Paris, attempted to kill Henry IV. of France, Dec. 27, 1594. This prince, having taken a journey to the borders of Artois, was returned to Paris that very day. He was in the chamber of his mistress Gabriella d'Estree, who lived then at the Hotel de Bouchage; and, as he was going to embrace Montigni, he was struck in his under lip with a knife, which broke a tooth in his mouth. John Chastel, who gave him that blow, and designed to cut his throat, was then but 18 or 19 years old. He had no sooner given it, but he dropped his knife, and hid himself in the crowd. Every body stood amazed, being at a loss to know who the villain was; and he was likely to escape.



escape. But somebody happened to cast an eye upon him, and he was taken at a venture; the wildness of his look, as it is said, betraying him. The king commanded the captain of the guards, who had seized him, to let him go; saying that he pardoned him: but hearing that he was a disciple of the jesuits, he cried out, "Must then the jesuits be convicted from my own mouth?" This regicide, being carried to the prison, called For-l'Eveche, was there examined by the great provost or ordinary judge of the king's household, and declared the reasons that determined him to so desperate an attempt: which he explained more fully the day after, before the officers of the parliament. Being questioned about the fact, he confessed himself pushed to it, by being conscious of having led a scandalous and wicked life; that he despaired of forgiveness; and that it was impossible for him to escape going to hell, but that he hoped to make his damnation more tolerable by attempting a great action. Being asked, what that great action was, he answered, the murder of the king; not that even this would absolve him from damnation, but only that it would make his torments more tolerable. Being asked, whence he had this new theology; he answered, From the study of philosophy. He was then asked, whether he had studied philosophy in the college of the jesuits, and whether he was ever in the meditation-chamber, in which are the pictures of several devils, and a great many strange figures; and in which the jesuits introduce the greatest sinners, with a pretence to reclaim them from their wicked lives, but in reality to disturb their minds, and to frighten them by such apparitions into a resolution to commit bold actions; to which he answered, that he had studied two years and a half under father Gueret, and that he had often been in the meditation-chamber. Being asked who it was that persuaded him to kill the king? his answer was, that he had heard in several places, that it was lawful to kill the king; and that they who said it, called him a tyrant. Then they asked him, whether it was not customary with the jesuits to talk of killing the king? to which he replied, that he had heard them say, that it was lawful to kill the king; that he was without the pale of the church; and that no one ought to obey him, or acknowledge him for a king, till he had obtained the pope's approbation. Being again examined in the grand chamber, he made the same answers, and particularly asserted and maintained the following proposition: viz. that "it was lawful to kill kings, even the king now reigning, who was no member of the church, because he was not approved by the pope."

He was sentenced to death by a decree of the parliament Dec. 29, 1594, and suffered the same day by the light of flambeaux. The sentence sets forth a particular account of his sufferings, and runs in this manner: "The court has condemned, and does condemn, John Chastel to make honourable amends before the chief door of the church of Paris, stripped to his shirt, holding in his hand



a lighted wax taper of two pounds weight, and there to say and declare on his knees, that he had wickedly and treacherously attempted to commit this most inhuman and abominable murder, and had wounded the king in the face with a knife; and that, having been taught a false and damnable doctrine, he said on his trial, that it was lawful to kill the king, and that king Henry IV. now reigning was not a member of the church, till he had obtained the pope's approbation; of which he the said John Chastel repents, and for which he begs pardon of God, of the king, and of the court. This done, he is to be drawn on a sledge to la Place de Greve," which answers to what we call Tyburn, "and there to have the flesh of his arms and thighs torn off with red hot pincers; and his right hand, in which he is to hold the knife, with which he endeavoured to commit the murder, cut off; afterwards, his body to be drawn and quartered by four horses, pulling several ways, and his members and corpse to be thrown into the fire, and burnt to ashes, and the ashes thrown up into the air. The court has also declared, and does declare, all his goods and chattels forfeited to the king. Before this sentence be executed upon him, he shall also be put to the rack, and suffer the ordinary and extraordinary torture, to force him to declare his accomplices, and some other circumstances relating to his trial."

By the same decree all the jesuits were banished out of France, but this not entirely on account of Chastel's crime; which was only here an occasion of determining a cause against them, that had been pleaded some months before. Peter Chastel his father and the jesuit Gueret, under whom Chastel was then studying philosophy, were tried Jan. 10 following. The jesuit was banished for ever, Peter Chastel for nine years out of France, and for ever out of the city and suburbs of Paris; upon pain of being hanged and strangled without a trial, if they presumed to return. The jesuit's goods and chattels were forfeited to the king, and Peter Chastel was fined 2000 crowns. The court also ordered the house, in which Peter Chastel lived, to be entirely demolished and laid even with the ground; the spot on which it stood to be applied to the use of the public, and that no other house shall ever be built upon it; but that a high pillar of free-stone should be set up there for a perpetual monument of that most wicked and abominable murder attempted on the king's person, and that on the said pillar be engraved an inscription containing the reasons for which the house was demolished and the pillar erected. This sentence was executed; but the pillar has since been taken down, and a spring caused to run there instead of it.

**CHATHAM** (Earl of). This nobleman, who has made the most conspicuous figure in the annals of politics, as well in the capacity of an orator as a statesman, was the youngest son of Robert Pitt, of Boconnock, in Cornwall, esq. by his wife, Harriot,

Esq.



sister of John Villiers, earl of Grandison in Ireland, and grandson of Thomas Pitt, esq. governor of Fort St. George in the East Indies, in the reign of queen Anne, who sold an extraordinary fine diamond to the king of France for 135,000*l.* and thereby got the distinguished epithet of Diamond Pitt. That gentleman was not only the father of Robert, lord Chatham's father, but also of Thomas, created earl of Londonderry, in Ireland, and of colonel John Pitt.

We have an anecdote of his lordship at this time, which appears to be well authenticated, and serves to evince his prudence: he always went late into company, and remained till the last; the first step was to avoid drinking, the latter, that after his departure, his conduct might not afford food for scandal, or animadversion in his absence. He was particularly patronized by the celebrated duchess of Marlborough, and through her interest obtained a seat in parliament, to oppose the measures of Sir Robert Walpole. The force of his rhetoric and elocution kept Sir Robert in great awe, and he appeared as a luminary of oratory and intelligence at a very early period of life. The duchess bequeathed him ten thousand pounds after her demise, on condition, as it was then reported, never to accept a place in administration. He, nevertheless, enjoyed many considerable posts in the late reign, and, in 1756 was appointed secretary of state in the room of Mr. Fox, afterwards lord Holland, which employment he held till October 5, 1761, during which office he is supposed to have taken fright, and to have offered the Spaniards Gibraltar, if they would join us against the French. Mr. Pitt, when he foresaw it would be impossible to make such a peace as would please the people, resigned the seals, that he might preserve the glory he had acquired, and to avoid the odium that would infallibly overwhelm the peace-makers, as the event actually shewed. Besides, he was apprized of the family compact being signed between France and Spain, and he even declared in council that he was in possession of a copy of it, which he then had in his pocket, and which made him strenuously urge immediate hostilities; but his advice was not taken, and he declared he would not be answerable for measures that he knew to be erroneous. All Mr. Pitt's information appeared to be justly grounded, and a war between us and Spain soon ensued after his resignation, when the Spanish flota, loaded with a considerable treasure, was safely arrived in the ports of Spain. His resignation was followed by that of his brother-in-law, lord Temple. Notwithstanding this abrupt secession, the king, with a generosity peculiar to himself, gratified him for his past services, with a yearly pension of 3000*l.* to be continued after his decease, during the survivancy of his lady and son; and this gratuity was dignified with the title of baroness of Chatham to his lady, and that of baron to her heirs male, Mr. Pitt for his own person declining the distinction of nobility for the



present, not being created earl of Chatham till July 20th, 1766. This event divided the nation into violent factions, and deluged the public with inundations of pamphlets of sarcastic essays. The friends and admirers of Mr. Pitt exclaimed, that after he had raised the nation from the lowest state of contempt and despondency, to the highest pinnacle of glory and exultation, he was ungratefully thwarted in his designs for the public good, and driven from the helm at the most critical juncture, by a cabal of wicked and worthless men, whose misconduct had formerly brought the commonwealth to the verge of ruin. They expatiated upon the wonderful talents of the late minister: they enumerated the successes of the British arms during his administration; they ascribed them wholly and solely to the wisdom of his plans, and the vigour of his councils: they affirmed that had his proposal with respect to Spain been embraced, the Catholic king would have been obliged to renounce his connection with the French monarch, or his homeward bound fleet would have fallen into the hands of the English, and have indemnified them for the expence of the war, and in all probability the port and city of Cadiz would have been subdued by a bold effort of the British armament; whereas, now, that he no longer animated the machine of government, its councils would degenerate into timidity, and the administration of affairs revert into the old channel leading to diffidence, disgrace, and distraction. Mr. Pitt himself seemed to think prudence not only dictated the step he had taken, but that his personal safety depended upon his withdrawing himself from councils which he was no longer permitted to guide. He condescended to justify himself in a letter to a popular member for the city of London, who in his answer declared that he and his fellow citizens were perfectly satisfied with the conduct of the late secretary.

When the king, queen, and great officers of state repaired to the city to dine with the lord-mayor at Guildhall, according to the custom observed by the kings of England after their coronation, Mr. Pitt mingled with the procession, and in passing through the streets, was saluted with incessant peals of acclamation. The populace not only rent the air with their shouts, but expressed a desire of unyoking his horses, that they might draw by force of arm the chariot of their beloved minister.

About the end of October 1761, it was resolved in the common council, that the thanks of that court should be given to the right hon. William Pitt, for the many great and eminent services rendered this nation, during the time he so ably filled the office of secretary of state, and to perpetuate the grateful sense of his merits, who, by the vigour of his mind, had not only roused the ancient spirit of this nation from the pusillanimous state to which it had been reduced, but by his integrity and steadiness uniting at home, had carried its reputation in arms and commerce to a height unknown



known before. Therefore the city of London, ever steadfast in their loyalty to their king, and attentive to the honour and prosperity of their country, could not but lament the loss of so able, so faithful a minister at this critical conjuncture.

His lordship accepted the privy seal in the administration of the duke of Grafton, but from some disgust soon resigned it. Notwithstanding his lordship accepted a pension, and afterwards a title, he upon every occasion stood forth the warm and able advocate of the constitution of his country. Ever after the unfortunate dissension between us and the colonies, he was a strenuous defender of their liberties, in favour of proper representation: but he never went such lengths in their vindication as some other members in the opposition, having constantly opposed their being made independent states. The warmth of a certain duke in one debate upon this occasion, so animated lord Chatham, who was extremely ill, notwithstanding his attendance in parliament upon that important affair, that in exerting himself in reply to that nobleman, his bodily faculties failed him, he fainted as he was beginning his speech, was taken out of the house, and did not recover sufficiently to be removed from town for some time. After his return to Hayes, his disorder increased, and he died May 11th, 1778.

No sooner was the melancholy news publicly known, than all ranks of people testified their sorrow at so great a national loss, at that very critical and alarming period, when his services and abilities were so much wanted. The unhappy event having reached the house of commons, which was then sitting, Col. Barre rose, and made a motion that an address should be presented to his majesty, to request he would give orders that the remains of the earl of Chatham should be buried at the public expence, as a testimony of the just sense of the nation upon the loss of so great a man, and so able a statesman. An alteration was proposed by Mr. Rigby, that, in order to perpetuate his memory, a monument erected would be a more eligible as well as a more lasting testimony, than the defraying his funeral expences.

Mr. Dunning said he supposed there could not be two opinions in the house on such a motion; and therefore thought the two propositions were in no degree opposite, and that as an amendment the monument should be included as an object of the address to his majesty: the motion was then put and carried unanimously; and even lord North came in great haste to the house, that he might join in the motion, and prove the high estimation in which he held the late earl of Chatham. The king readily yielded to the prayer, as well as to that in another address, presented to him by the commons, to intreat his majesty to increase the pension settled on his lordship's family, which the king accordingly complied with; but as lord Chatham's annuity of 4000*l.* per annum was to be paid out of the civil list revenue, his majesty, in his message said, not having it

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in his power to extend the effect of the said grant, beyond the term of his own life, he recommended it to the house to consider of a proper method of extending, securing, and annexing the same to the earldom of Chatham in such manner as shall be thought most effectual for the benefit of his family. It is, indeed, remarkable, that notwithstanding the legacy left by the duchess of Marlborough, his having for several years filled many of the most lucrative places under government, his pension of 3000*l.* the bequest of a very considerable estate from Sir William Pynlent, he held riches in so much contempt as to die insolvent.

His lordship married in 1754 lady Hester, sister of the earl Temple, by whom he has issue John viscount Pitt, now earl of Chatham, born October 1756. His second son, William, was born May 28, 1759; his third son, James Charles, was born April 14, 1761; his daughter, lady Hester, was born October 18, 1755, and his other daughter, lady Harriot, was born April 14, 1758.

Whilst he lived, like all great men, he had his opponents, his libellers, and his satyrists. Every action of his life that could be tortured into the slightest error or foible, underwent the severest criticism; those who could not emulate his great abilities, were anxious to degrade them, and bring them nearer to a level with their own; but, like gold from the crucible, his merit appeared the purer by each essay. Now he is no more, all parties unite in doing justice to his great talents, his wisdom, and his integrity.

He was a man of a very strong and ardent mind, though not a man of much reading. Cumming, the quaker, used to say of him that when he first talked to him of any particular business he never found any one more ignorant: when he came to him however the second time, he never found any one more informed. For some particular expedition he had the ordnance sent overland to Portsmouth in spite of the remonstrances of the lords of the admiralty; and when the lord at the head of them told him, it could not be done, he said, "Sir, you lose your place if it is *not* done." For the appointment of a particular person in the expedition to Quebec, (who was personally disagreeable to George the III.) he sent in the secretary at war three times into the king's closet, and succeeded at last in the appointment. He had great knowledge of the characters of men, and applied himself with great dexterity and finesse to make use of them. He always thought very highly of his son the present Mr. Pitt's talents and merits, and when some noblemen called at his house to take his eldest son (who was then twelve years old) to the house of peers, he said, "You must not think of taking my younger boy there, for by G— he will get up and speak." Dr. Johnson used to wish that lord Chatham in the American war had been made dictator for six months only. "We should then, said he, hear nothing more of these disputes at the end of that time." Another, who was a famous admiral, declared "that Mr. Pitt can  
alone



alone carry on the war, and therefore he alone should have the making of the peace." The late king of Prussia also expatiated upon our hero's merits, for his eloquence was like that of Pericles; he thundered and lightened; he was dark occasionally as well as luminous. In conversation, however, he was elaborate and dignified in manners. A lady, who knew him intimately, said of him, that he was never natural but when in a passion.

To sum up the character of this splendid luminary of the senate and the cabinet, it will be necessary to point out the most remarkable traits in his political portrait as drawn by lord Chesterfield. Mr. Pitt owed his rise to the most considerable posts and power in this kingdom singly to his own abilities. In him they supplied the want of birth and fortune; which latter, in others, too often supply the want of the former. He was a younger brother of a very new family, and his fortune was only an annuity of one hundred pounds a year.

The army was his original destination, and a cornetcy of horse his first and only commission in it. Thus unassisted by favour or fortune, he had no powerful protector to introduce him into business, and (if we may use that expression) to do the honours of his parts—but their own strength was fully sufficient. His constitution refused him the usual pleasures, and his genius forbade him the idle dissipation of youth, for so early as at the age of sixteen he was the martyr of an hereditary gout. He therefore employed the leisure which that tedious and painful distemper either procured or allowed him in acquiring a great fund of premature and useful knowledge. Thus by the unaccountable relation of causes and effects, what seemed the greatest misfortune of his life was perhaps the principal cause of its splendour. His private life was stained by no vice, nor sullied by any meanness. All his sentiments were liberal and elevated. His ruling passion was an unbounded ambition, which when supported by great abilities, and crowned with great success, make what the world calls a Great Man.

He was haughty, imperious, impatient of contradiction, and overbearing—qualities which too often accompany, but always clog great ones. He had manners and address, but one might discern through them too great a consciousness of his own superior talents. He was a most agreeable and lively companion in social life, and had such a versatility of wit, that he would adapt it to all sorts of conversation. He had also a most happy turn to poetry; but he seldom indulged, and seldom avowed it.

He came young into parliament, and upon that great theatre he soon equalled the oldest and the ablest actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who were the most willing and the



best able to encounter him. Their arms fell out of their hands, and they shrunk under the ascendant which his genius gained over their's. In that assembly, where public good is so much talked of, and private interest much pursued, he set out with acting the patriot, and performed that part so ably, that he was adopted by the public as their chief, or rather their only unsuspected champion. The weight of his popularity and his universally acknowledged abilities obtruded him upon king George the second, to whom he was personally obnoxious. He was made secretary of state. In this difficult and delicate situation, which one would have thought must have reduced either the patriot or the minister, to a decisive option, he managed with such ability, that while he served the king more effectually in his most unwarrantable electoral views, than any former minister, however willing, had dared to do, he still preserved all his credit and popularity with the public, whom he assured and convinced that the protection and defence of Hanover with an army of seventy-five thousand men in British pay, was the only possible method of securing our possessions or acquisitions in North America.—So much easier is it to deceive than to undeceive mankind.

His own disinterestedness, and even contempt of money, smoothed his way to power, and prevented or silenced a great share of that envy which commonly attends it. Most men think that they have an equal natural right to riches, and equal abilities to make a proper use of them, but not very many of them have the impudence to think themselves qualified by power. Upon the whole he will make a great and shining figure in the annals of this country; notwithstanding the blot which his acceptance of three thousand pounds per annum pension for three lives, upon his voluntary resignation of the seals, in the first year of the present king, must make in his character, especially as to the disinterested part of it.—However, it must be acknowledged, that he had those qualities which none but a great man can have, with a mixture of some of those failings, which are the common lot of wretched and imperfect human nature. His funeral was ordered at the public expence, and conducted officially; the procession of which being both grand and solemn, he was interred with all due honour in Westminster Abbey.

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• CHATTERTON (THOMAS), a young man of most extraordinary abilities, was born at Bristol, Nov. 20, 1752; and educated at a charity-school on St. Augustin's Back, where nothing more was taught than reading, writing, and accounts. At 14 years of age, he was articled clerk to an attorney at Bristol, with whom he continued about three years; yet, though his education was thus confined, he discovered an early turn towards poetry and English antiquities, and particularly towards heraldry. How soon he began to be an author is not known. In "The Town and Country Magazine



gazine for March 1769," are two letters, probably from him, as they are dated from Bristol, and subscribed with his usual signature, D. B. that is, "Dunhelmus Bristolienfis." The former contains short extracts from two MSS. "written 300 years ago by one Rowley a monk," concerning dress in the age of Henry II; the latter, "Ethelgar, a Saxon poem," in bombast prose. In the same Magazine for May 1769, are three communications from Bristol, with the same signature, D. B. one of them entitled, "Observations upon Saxon Heraldry, with drawings of Saxon Atchievements;" and, in the subsequent months of 1769 and 1770, there are several other pieces in the same Magazine, which are undoubtedly of his composition.

In April 1770, he left Bristol, disgusted with his profession, and irreconcilable to the line of life in which he was placed; and coming to London, in hopes of advancing his fortune by his pen, he sunk at once from the sublimity of his views to an absolute dependance on the patronage of booksellers. Things however seem soon to have brightened up a little with him; for, May 14, he writes to his mother, in high spirits, upon the change in his situation, with the following sarcastic reflection upon his former patrons at Bristol. "As to Mr. —, Mr. —, Mr. —, &c. &c. they rate literary lumber so low, that I believe an author, in their estimation, must be poor indeed: but here matters are otherwise. Had Rowley been a Londoner instead of a Bristowyan, I could have lived by copying his works."

In a letter to his sister, May 30, he informs her, that he is to be employed in writing a voluminous "History of London," to appear in numbers the beginning of next winter. Meanwhile, he had written something in praise of Beckford, then lord mayor, which had procured him the honour of being presented to his lordship; and, in the letter just mentioned, he gives the following account of his reception, with certain observations upon political writing. "The lord mayor received me as politely as a citizen could: but the devil of the matter is, that there is no money to be got on this side of the question.—However, he is a poor author who cannot write on both sides.—Essays on the patriotic side will fetch no more than what the copy is sold for. As the patriots themselves are searching for places, they have no gratuity to spare. On the other hand, unpopular essays will not even be accepted, and you must pay to have them printed: but then you seldom lose by it, as courtiers are so sensible of their deficiency in merit, that they generously reward all who know how to daub them with the appearance of it."

He continued to write incessantly in various periodical publications. July 11, he tells his sister, that he had pieces last month in several Magazines; in "The Gospel Magazine," "The Town and Country," "The Court and City," "The London," "The Political Register," &c. But all these exertions of his genius



brought in so little profit, that he was soon reduced to the extremest indigence; so that at last, oppressed with poverty and also disease, in a fit of despair he put an end to his existence, Aug. 1770, with a dose of poison. This unfortunate person, though certainly a most extraordinary genius, seems yet to have been a most ungracious composition. He was violent and impetuous to a strange degree. From the first of the above-cited letters to his sister, he appears to have had a portion of ill-humour and spleen, more than enough for a lad of 17; and the editor of his "Miscellanies" records, "that he possessed all the vices and irregularities of youth, and that his profligacy was at least as conspicuous as his abilities."

In 1777 were published, in one volume 8vo, "Poems, supposed to have been written at Bristol, by Thomas Rowley and others, in the 15th century: the greatest part now first published from the most authentic copies, with an engraved specimen of one of the MSS. To which are added a preface, an introductory account of the several Pieces, and a Glossary." And, in 1778, were published, in one volume 8vo, "Miscellanies in Prose and Verse, by Thomas Chatterton, the supposed author of the poems, published under the names of Rowley, &c." Concerning the authenticity of the poems under the name of Rowley (that is, whether they were really written by a person of that name, or are only, what they are now generally believed to be, the forgeries of Chatterton), let us hear the editors of the above works.

The prefacer of Rowley's Poems gives this account of them, in the words of Mr. George Catcott of Bristol, to whom, he says, the public is indebted for them. "The first discovery of certain MSS. having been deposited in Redcliff church above three centuries ago, was made in the year 1768, at the time of opening the new bridge at Bristol; and was owing to a publication in Farley's Weekly Journal, Oct. 1, containing "An account of the ceremonies observed at the opening of the old bridge, taken, as it was said, from a very ancient MS. This excited the curiosity of some persons to inquire after the original. The printer, Mr. Farley, could give no account of it, or of the person who brought the copy; but after much inquiry it was discovered, that this person was a youth between 15 and 16 years of age, whose name was Thomas Chatterton, and whose family had been sextons of Redcliff church for near 150 years. His father, who was now dead, had also been master of the free school in Pile-street. The young man was at first very unwilling to discover from whence he had the original; but, after many promises made to him, was at last prevailed on to acknowledge that he had received this, together with many other MSS. from his father, who had found them in a large chest, in an upper room over the chapel, on the north-side of Redcliff church." It is added, that soon after this Mr. Catcott commenced an acquaintance with Chatterton, and partly as presents, partly as purchases, procured from him



him copies of many of his MSS. in prose and verse; as other copies were disposed of in like manner to others. It is concluded, however, that whatever may have been Chatterton's part in this very extraordinary transaction, whether he was the author, or only (as he constantly asserted) the copier of all these productions, he appears to have kept the secret entirely to himself, and not to have put it in any one's power to bear certain testimony either of his fraud or of his veracity.

This affair, however, hath since become the foundation of a most mighty controversy, and the war among the critics hath yet scarcely subsided. The poems in question, published in 1777, were republished in 1778, with "An Appendix, containing some observations upon their language; tending to prove that they were written, not by any ancient author, but entirely by Chatterton." Mr. Warton, in the third volume of his "History of English Poetry," hath espoused the same side of the question. Mr. Walpole also obliged the learned world with a "Letter" on Chatterton from his press at Strawberry-hill; which was reprinted, by his permission, in "The Gentleman's Magazine." On the other hand hath appeared, "Observations" upon these poems, "in which their authenticity is ascertained," by Jacob Bryant, Esq. 1781; two volumes, 8vo. and another edition of the "Poems, with a Comment, in which their Antiquity is considered and defended, by Jeremiah Milles, D. D. Dean of Exeter," 1782, 4to. Then again, in answer to these two works, we have had three pamphlets immediately after: 1. *Curfory Observations on the Poems, and Remarks on the Commentaries of of Mr. Bryant and Dr. Milles; with a salutary Proposal, addressed to the Friends of those Gentlemen.* 2. *An Archæological Epistle to Dean Milles, Editor of a superb Edition of Rowley's Poems, &c.* 3. *An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley, in which the Arguments of the Dean of Exeter and Mr. Bryant are examined, by Thomas Warton; and other pieces in the public prints and magazines, all preparatory to the complete settlement of the business in "A Vindication of the Appendix to the Poems called Rowley's, in Reply to the Answers of the Dean of Exeter, Jacob Bryant, Esq. and a third anonymous Writer. With some further Observations upon those Poems, and an Examination of the Evidence which has been produced in Support of their Authenticity. By Thomas Tyrwhitt," 1782, 8vo.*

Upon the whole, the war between Bentley and Boyle about Phalaris, though waged with a far more hostile spirit, yet doth not seem to have produced greater commotions and disturbances in it's day, than the late war about Rowley and Chatterton: and all occasioned by whom? why, wonderful to relate! by a raw, obscure, uneducated stripling, who had not attained to manhood.



CHAUCER (GEOFFREY), one of the greatest, as well as most ancient, of the English poets, lived in the fourteenth century. It is generally agreed, that he was born in London in 1328, the second of Edward III. He was educated at Cambridge, where he resided in his eighteenth year, when he wrote "The Court of Love," and some other pieces. He removed from Cambridge to study at Oxford, and afterwards travelled into France, Holland, and other countries. Upon his return, he entered himself in the Inner Temple. His distinguished accomplishments, both of body and mind, gained him the friendship of many persons of distinction, by whom he was drawn to court, where his first employment was in quality of the king's page. In 1367 the king granted him, for his good services, by the title of "*Dilectus valettus noster*," an annuity of twenty marks, payable out of the Exchequer, till he could otherwise provide for him. Not long after he was made gentleman of the king's privy chamber; and in 1369 the king granted him the further sum of twenty marks a year, during life. Next year he was made shield-bearer to the king. In the number of Chaucer's court patrons was John of Gaunt, duke of Lancaster, by whom, and also his duchess Blanche, a lady distinguished for her wit and virtue, he was greatly esteemed. This lady had in her service one Catharine Roxet (daughter of Sir Payn, or Pagan, Roxet, a native of Hainault, and Guien king at arms for that country) who married Sir Hugh Swynford, a knight of Lincoln. This gentleman dying soon after their marriage, his lady returned into the duke's family, and was appointed governess of his children. She had a sister whose name was Philippa, a great favourite likewise with the duke and duchess, and by them, therefore, recommended to Chaucer for a wife. He married her about the year 1360, when he was in the flower of his age, and, as appears from a picture taken of him at that time, one of the handsomest persons about the court. In the 46th year of this prince, Chaucer was also commissioned, in conjunction with other persons, to treat with the republic of Genoa. This negociation, it is conjectured, regarded the hiring of ships for the king's navy; for in those times, though we made frequently great naval armaments, yet we had but very few ships of our own; and this defect was supplied by hiring them from the free states, either in Germany or Italy. Upon his return, his majesty granted him a pitcher of wine daily, in the port of London, to be delivered by the butler of England. Soon after he was made comptroller of the customs of London, for wool, wool-fells, and hides; with a proviso that he should personally execute that office, and keep the accounts of it with his own hand. About a year after his nomination to this office, he obtained from the king a grant of the lands and body of Sir Edmund Staplegate, son of Sir Edmund Staplegate in Kent, in ward. His income at this time amounted to a thousand pounds per annum. In the last year

of



of King Edward, he was one of the commissioners sent over to expostulate with the French, on their violation of the truce. Richard II. who succeeded to the crown in 1377, confirmed the same year his grandfather's grant to Chaucer of twenty marks a year, and likewise the other grant of a pitcher of wine daily. In the fourth year of Richard II. he procured a confirmation of the grants that had been formerly made to himself, and to Phillippa his wife. Chaucer had adopted many of Wickliffe's tenets, and exerted himself to the utmost, in 1382, in supporting John Camberton, generally stiled John of Northampton, mayor of London, who attempted to reform the city, according to the advice given by Wickliffe. This was highly resented by the clergy. Camberton was taken into custody. Our poet, who was apprized of his danger, made his escape out of the kingdom, and spent his time in Hainault, France, and Zealand, where he wrote most of his books.

His necessities forcing him to return to England, he was discovered, seized, and sent to prison; but upon discovering all he knew of the late transactions in the city, he was discharged. This confession brought upon him a heavy load of calumny. To give vent to his sorrow at this time, he wrote his "Testament of Love," in imitation of "Boethius de Consolatione Philosophiæ." His afflictions received a very considerable addition, by the fall of the duke of Lancaster's credit at court. He now resolved to quit that busy scene of life which had involved him in so many troubles, and accordingly retired to Woodstock, where he employed part of his time in revising and correcting his writings. The duke of Lancaster's return to favour, and his marrying Catherine Swynford, sister to Chaucer's wife, could not influence our author to quit his retirement, where he published his admirable "Treatise on the Astrolabe." The king, upon his return to France, where he espoused Isabel, the French king's daughter, who was then very young, and put under the care of the duchess of Lancaster, granted Chaucer an annuity of twenty marks per annum in lieu of that given him by his grandfather, which poverty had forced him to dispose of for his subsistence, and in the 21st year of his reign granted him his protection for two years. Upon the death of the duke of Lancaster, he retired to Dunnington castle, where he spent the two last years of his life. Upon the accession of Henry of Lancaster, the son of his brother-in-law, to the throne, having accidentally lost the two last grants of an annuity, and of the pipe of wine by king Richard, he obtained a confirmation of them by an exemplification of his former letters patent. The new king also granted him, in the first year of his reign, an annuity of forty marks per annum, for the term of his life. He died Oct. 25, 1400, and was buried in Westminster-abbey, in the great south cross-aisle. By his wife Philippa he had two sons, Thomas and Lewis, to the latter of whom he addressed his "Astrolabe." Thomas was speaker of the House of Commons in the reign of Henry

IV.



IV. ambassador to France and Burgundy, and passed through several other public posts.

Mr. Francis Beaumont, in a letter to Mr. Specht, dated from Leicester, June 30, 1597, comparing Chaucer with other poets, tells us, that his "Canterbury Tales contain in them almost the same argument that is handled in comedies: his style therein for the most part is low and open, and like unto their's; but herein they differ. The comedy writers do all follow and borrow one from another; as Terence from Plautus and Menander, Plautus from Menander and Demophilus, Statius and Cæcilius from Diphilus, Apollodorus, and Philemon, and almost all the last comedians from that which was called *Antiqua Comedia* . . . . Chaucer's device of his Canterbury Pilgrimage is merely his own; his drift is to touch all sorts of men, and to discover all vices of age; which he doth so feelingly, and with so true an aim, as he never fails to hit whatsoever mark he levels at." He afterwards observes, that "our poet may rightly be called the pith and sinews of eloquence, and the very life itself of all mirth and pleasant writing; besides one gift he had above all other authors, and that is, by excellency of his descriptions to possess his readers with a more forcible imagination of seeing that (as it were) done before their eyes, which they read, than any other that ever hath written in any tongue."

"As Chaucer is the father of English poetry," says Dryden, "so I hold him in the same degree of veneration as the Grecians held Homer, or the Romans Virgil: he is a perpetual fountain of good sense, learned in all sciences, and therefore speaks properly on all subjects; as he knew what to say, so he knew also when to leave off, a continence which is practised by few writers, and scarcely by any of the ancients, excepting Virgil and Horace. Chaucer followed nature every where, but was never so bold to go beyond her; and there is a great difference of being *poeta* and *nimis poeta*, if we may believe Catullus, as much as betwixt a modest behaviour and affectation. The verse of Chaucer, I confess, is not harmonious to us, but it is like the eloquence of one whom Tacitus commends, it was *auribus istius temporis accommodata*: they who lived with him, and some time after him, thought it musical, and it continues so, even in our judgment, if compared with the numbers of Lydgate and Gower, his contemporaries: there is a rude sweetness of a Scotch tune in it, which is natural and pleasing, though not perfect. It is true I cannot go so far as he who published the last edition of him, for he would make us believe the fault is in our ears, and that there are really ten syllables in a verse, where we find but nine: but this opinion is not worth confuting; it is so gross and obvious an error, that common sense (which is a rule in every thing but matters of faith and revelation) must convince the reader, that equality of numbers in every verse, which we call heroic, was either not known, or not always practised, in Chaucer's age: it were an easy matter to produce some thou-



sands of his verses which are lame for want of half, and sometimes a whole one, and which no pronounciation can make otherwise. We can only say, that he lived in the infancy of our poetry, and that nothing is brought to perfection at the first. We must be children before we grow men. There was Ennius, and in process of time a Lucillus and a Lucretius, before Virgil and Horace; even after Chaucer, there was a Spenser, a Harrington, a Fairfax, before Waller and Denham were in being; and our numbers were in their nonage till these last appeared."

"He must," Dryden afterwards adds, "have been a man of a most wonderful comprehensive nature, because, as it has been truly observed of him, he has taken into the compass of his *Canterbury Tales*, the various manners and humours, as we now call them, of the whole English nation in his age. Not a single character has escaped him. All his pilgrims are severally distinguished from each other, and not only in their inclinations, but in their physiognomies and persons. Baptista Porta could not have described their natures better than by the marks which the poet gives them. The matter and manner of their tales and of their telling, are so suited to their different educations, humours, and callings, that each of them would be improper in any other mouth. Even the grave and serious characters are distinguished by their several sorts of gravity: their discourses are such as belong to their age, their calling, and their breeding; such as are becoming of them, and of them only. Some of his persons are vicious, and some virtuous; some are unlearned, or (as Chaucer calls them) lewd, and some are learned. Even the ribaldry of the low characters is different; the reeve, the miller, and the cook, are several men, and distinguished from each other as much as the mincing lady, prioress, and the broad-speaking gap-toothed wife of Bath. But enough of this: there is such a variety of game springing up before me, that I am distracted in my choice, and know not which to follow. It is sufficient to say, according to the proverb, that here is God's plenty. We hear our forefathers and great granddames all before us, as they were in Chaucer's days: their general characters are still remaining in mankind, and even in England, though they are called by other names than those of monks and friars, of chanons, and lady abbesses, and nuns; for mankind is ever the same, and nothing left out of nature, though every thing is altered.

"Boccace lived in the same age with Chaucer, had the same genius, and followed the same studies: both writ novels, and each of them cultivated his mother tongue. In the serious part of poetry the advantage is wholly on Chaucer's side; for though the Englishman has borrowed many tales from the Italian, yet it appears, that those of Boccace were not generally of his own making, but taken from authors of former ages, and by him only modelled; so that what was of invention in either of them, may be judged equal. But



Chaucer has refined on Boccace, and has mended the stories, which he has borrowed, in his way of telling, though prose allows more liberty of thought, and the expression is more easy, when unconfin'd by numbers. Our countryman carries weight, and yet wins the race at disadvantage." His "Canterbury Tales" have been incomparably well published by Mr. Tyrwhitt.

**CHAUNCY** (Sir **HENRY**), knight, author of "The Historical Antiquities of Hertfordshire," was descended from a family which came into England with William the Conqueror. He was educated in grammar learning at Bishop's Stortford school, under Mr. Thomas Leigh, and in the year 1647 admitted in Gonvil and Caius college, in Cambridge. He removed, in 1649, to the Middle Temple; and in 1656 was called to the bar. In 1661 he was constituted a justice of peace for the county of Hertford, made one of the benchers in the Middle Temple in 1675, and steward of the burgh-court in Hertford; and likewise, in 1680, appointed by charter recorder of that place. In 1681 he was elected reader of the Middle Temple, and on the 4th of June, the same year, received the honour of knighthood at Windsor castle, from king Charles II. He was chosen treasurer of the Middle Temple in 1685. On the 11th of June, 1688, he was called to the degree of a serjeant at law, and the same year advanced to be a Welsh judge, or one of his majesty's justices for the counties of Glamorgan, Brecknock, and Radnor, in the principality of Wales. He married three wives: 1. Jane, youngest daughter of Francis Flyer, of Brent-Pelham, in Hertfordshire, Esq. by whom he had seven children: she died Dec. 31, 1672. 2. Elizabeth, the relict of John Goulsmith, of Stredset, in Norfolk, Esq. one of the co-heirs of Gregory Wood, of Risby in Suffolk, gent.: by her he had no issue; she died August 4, 1677. 3. His third wife was Elizabeth, the second daughter of Nathaniel Thruston, of Hoxny, in Suffolk, Esq. by whom he had two children. He died in the year 1700, and was buried at Ardley, or Yardley. He published "The Historical Antiquities of Hertfordshire; with the Original of Counties, Hundreds, Wapentakes, Boroughs, Corporations, Towns, Parishes, Villages, Hamlets, &c."

**CHAZELLES** (**JOHN MATTHEW**), a French mathematician and engineer, was born at Lyons in 1657, and educated there in the college of jesuits, from whence he removed to Paris in 1675. He first made an acquaintance with Du Hamel, secretary to the academy of sciences, who, observing his genius to lie strongly towards astronomy, presented him to Cassini. Cassini took him with him to the observatory, and employed him under him, and Chazelles went to the very bottom of the science. In 1683 the academy carried on the great work of the meridian to the north and south, begun in 1670; and Cassini having the southern quarter assigned him, took



took in the assistance of Chazelles. In 1684 the duke of Mortemar made use of Chazelles to teach him mathematics, and the year after procured him the preferment of hydrography professor for the gallies of Marseilles, where he set up a school for young pilots, designed to serve on board the gallies. In 1686 the gallies made four little campaigns, or rather four courses, purely for exercise. Chazelles went on board every time with them, kept his school upon the sea, and shewed the practice of what he taught. He likewise made a great many geometrical and astronomical observations, by virtue of which he drew a new map of the coast of Provence. In 1687 and 1688 he made two other sea campaigns, in which he drew a great many plans of ports, roads, towns, and forts, which served for something more than bare curiosities, and were lodged with the ministers of state. At the beginning of the war which ended with the peace of Ryswick, some marine officers, and Chazelles among the rest, fancied the gallies might be so contrived as to live upon the ocean, that they might serve to tow the men of war when the wind failed, or proved contrary; and also help to secure the coast of France upon the ocean. He was sent to the western coasts in July 1689, to examine the practicableness of this scheme; and in 1690 fifteen gallies, newly built, set sail from Rochefort, cruized as far as Torbay in England, and proved serviceable at the descent upon Tinmouth. Here he performed the functions of an engineer, and shewed as much courage as if he had been bred a soldier. The general officers he served under declared, that when they sent him to take a view of any post of the enemy, they could rely entirely upon his intelligence. The gallies, after their expedition, came to the mouth of the Seine, into the basons of Havre de Grace and Honfleur; but here they could not winter, because it was necessary to make these basons dry several times, to prevent the stagnating and stench of the water. He proposed the carrying of them to Rohan; and though all the pilots were against him, objecting insuperable difficulties, he was intrusted with the undertaking, and succeeded in it. While he was at Rohan, he digested into order the observations which he had made on the coasts of the ocean; and here he drew right distinct maps, with a portulan to them, viz. a large description of every haven, of the depth, the tides, the dangers, and advantages discovered, &c. These maps were inserted in the "*Neptune Françoise*," published in 1692, in which year he was engineer at the descent at Oneille. In 1693 M. de Pontchartrain, then secretary of state for the marine, and afterwards chancellor of France, resolved to get the "*Neptune Françoise*" carried on to a second volume, which was also to take in the Mediterranean. Chazelles desired that he might have a year's voyage in this sea, for making astronomical observations; and the request being granted, he passed by Greece, Egypt, and the other parts of Turkey, with his quadrant and telescope in his hand. When he was in Egypt he measured the pyramids, and found that



the four sides of the biggest lay precisely against the four quarters of the world. Now, as it is highly probable that this exact position to east, west, north, and south, was designed three thousand years ago by those that raised this vast structure, it follows, that during so long an interval there has been no alteration in the situation of the heavens; or, which is what we mean, that the poles of the earth and the meridians have all along continued the same. He likewise made a report of his voyage in the Levant, and gave the academy all the satisfaction they wanted concerning the position of Alexandria; upon which he was made a member of the academy in 1695.

Chazelles died Jan. 1710. He was a very extraordinary and useful man; and, besides his great genius and attainments, was also remarkable for his moral and religious endowments.

**CHEKE (JOHN)**, descended of an ancient family in the isle of Wight, was born at Cambridge, June 16, 1514. He was admitted into St. John's college, in Cambridge, at about the age of seventeen; and there made great proficiency in the learned languages, particularly the Greek. After taking his degrees in arts, he was chosen Greek lecturer of the university. King Henry having founded, about 1540, a professorship of the Greek tongue in the university of Cambridge, with a stipend of forty pounds a year, Cheke was chosen the first professor. He was at the same time university orator. About 1543 he was incorporated master of arts at Oxford, where he had studied some time. In 1544 he was appointed joint tutor for the Latin tongue, with Sir Anthony Cooke, to Prince Edward, and one of the canons in the new-founded college at Oxford, now Christ-church. Upon the dissolution of that college in 1545, he got a pension in lieu of his canonry. Upon the accession of Edward VI. he obtained an annuity of an hundred marks, and a grant of lands and manors; and by virtue of the king's mandamus was elected provost of King's college. In 1549 he was one of the commissioners for visiting the university of Cambridge. He was also one of the thirty-two commissioners appointed to compile a body of ecclesiastical law from the old ecclesiastical law books. About this time he published his book entitled "The Hurt of Sedition." In 1550 he was made chief gentleman of the king's privy-chamber, and still continued to be his tutor. In 1551 his majesty conferred on him the honour of knighthood. The year following he was made chamberlain of the Exchequer for life, in 1553 clerk of the council, and soon after one of the secretaries of state, and privy counsellor. The same year the king granted to him, and his heirs male, the honour of clerk in Suffolk, with other lands, to the amount of an hundred pounds a year. Having acted as secretary to lady Jane Grey and her council, after king Edward's decease, he was upon queen Mary's accession committed to the Tower.



Tower. In 1554 he obtained the queen's pardon, and was set at liberty, after being almost stripped of a great part of his substance. The queen granting him afterwards a licence to travel, he went first to Basil, and thence into Italy. Leaving Italy, and not chusing to return into his own country, he went and settled at Strasburgh in Germany, where the English service was kept up, which he regularly attended. Meanwhile his estate in England was confiscated to the queen's use, under pretence, that he did not come home at the expiration of the term granted by his licence. He was now forced to teach Greek at Strasburgh for his subsistence. In 1556, being insidiously drawn to Brussels, he was by order of king Philip waylaid in his return, between that place and Antwerp, seized, and conveyed blindfolded in a waggon to the nearest harbour, where he was put on board a ship, under hatches, and brought to the Tower of London. Two of the queen's chaplains were sent to the Tower to endeavour to reconcile him to the church of Rome, but without success: Dr. Feckenham, dean of St. Paul's, came afterwards to offer him the alternative of "either comply or burn." Sir John could not withstand this argument. Having made his solemn submission to cardinal Pole, the pope's legate, he was by him absolved, and received into the bosom of the Roman Catholic church. He was afterwards forced to make a public recantation before the queen, and another long one before the whole court. His lands were restored to him upon condition of an exchange with the queen for others. Grief, remorse, and shame, shortening his days, he died Sept. 13, 1557, aged 43. He was author of several books, the titles of which may be seen by the curious in his life written at large by Strype. He left three sons by his wife, whom he married in 1547. He was reckoned one of the best and most learned men of his age, and a distinguished reviver of polite literature in England.

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CHEMNITZ (MARTIN), a Lutheran divine, was born at Britzen, a town in the marquisate of Brandenburg, in 1522. His father was nothing better than a wool-comber; so that, as we may easily imagine, he had many difficulties to struggle through in the course of his education. After having learned the rudiments of literature in a school near home, he went to Magdeburg, where he made some progress in arts and languages. Then he removed to Francfort upon the Oder, to cultivate philosophy under his relation George Sabinus; and then to Wittemberg, where he studied under Philip Melancthon. Afterwards he became a schoolmaster in Prussia, and in 1552 was made librarian to the prince. He now devoted himself wholly to the study of divinity, though he was a considerable mathematician, and skilled particularly in astronomy. After he had continued in the court of Prussia three years, he returned to the university of Wittemberg, and lived in friendship with Melancthon. From thence he removed to Brunswick, where he spent the  
last



last thirty years of his life, and where he died in 1586. His works are, "*Harmonia Evangeliorum*;" "*Examen concilii Tridentini*;" "*A Treatise against the Jesuits*," wherein he explained to the Germans the doctrines and policy of those crafty devisers, &c. His "*Examination of the Council of Trent*" has always been reckoned a very masterly performance.

Chemnitz was a man of great parts, learning, judgment, and modesty; and was very much esteemed by the princes of his own communion, who often made use of him in the public affairs of the church. This is what Thuanus says of him in his history of the year 1586; and Protestant writers have not scrupled to rank him next to even Luther himself, for the services he did in promoting the Reformation, and exposing the errors, as well as knaveries, of the church of Rome.

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**CHESELDEN** (WILLIAM), an eminent English surgeon and anatomist, was born at Somerby in Leicestershire, 1688. After a school education, he was placed, about 1703, under Cowper, the celebrated anatomist, in whose house he resided; and studied surgery under Mr. Ferne, head surgeon of St. Thomas's hospital, whom he afterwards succeeded for nineteen years. In 1711 he was elected fellow of the Royal Society. So early as the age of twenty-two he read lectures in anatomy, of which the syllabus was first printed in 1711, and afterwards annexed to his "*Anatomy of the Human Body*," printed first in 1713, 8vo. He continued his lectures for twenty years, and during that period obliged the world with many curious and singular cases, which are printed in the "*Philosophical Transactions*," the "*Memoirs of the Academy of Surgery at Paris*," and other valuable repositories. His "*Osteography*," inscribed to queen Caroline, was published by subscription, in a handsome folio, 1733; a peevish critique on which work was printed by Dr. Douglas, in 1735, under the title of "*Remarks on that pompous Book, The Osteography of Mr. Cheselden*." It was animadverted on with more candour by the famous Haller, who, while he pointed out what was amiss in it, yet paid Mr. Cheselden all the praises he deserved. Heister also, in his "*Compendium of Anatomy*," has done justice to his merit.

In his several publications on anatomy, he never failed to introduce select cases in surgery; and to "*Le Dran's Operations in Surgery*," which he published in 1749, he annexed twenty-one useful plates, and a variety of valuable remarks, some of which he had made so early as while he was a pupil under Mr. Ferne: but what he more particularly attended to, was the operation of cutting for the stone. In 1722 he gained striking applause in this way; and the year after published his "*Treatise on the high Operation for the Stone*." In 1729 he was elected a corresponding member of the Royal Academy of Sciences at Paris; and almost on the institution



tution of the Royal Academy of Surgery in that city, 1732, had the honour of being the first foreigner associated to their learned body. In 1728 he immortalized himself by giving sight to a lad near fourteen years old, who had been totally blind from his birth, by the closure of the iris, without the least opening for light in the pupil: he drew up a particular account of the whole process, and the various observations made by the patient, after he had recovered his sight.

His fame was now so fully established, that he was esteemed the first man of his profession. He was elected head surgeon of St. Thomas's hospital; at St. George's, and the Westminster infirmary, he was chosen consulting surgeon, and was also appointed principal surgeon to queen Caroline. Having now obtained the utmost of his wishes as to fame and fortune, he sought for that most desirable of blessings, a life of tranquillity; and found it, 1737, in the appointment of head surgeon to Chelsea hospital, which he held to his death. In 1738 Mr. Sharpe dedicated his "Treatise on the Operations of Surgery" to Mr. Cheselden; to whom he acknowledges himself "chiefly indebted for whatever knowledge he can pretend to in surgery;" calls him "the ornament of his profession;" and says, that "to him posterity will be for ever indebted for the signal services he has done to surgery."

In the latter end of 1751 he was seized with a paralytic stroke, from which, to appearance, he was perfectly recovered; when, April 10, 1752, a sudden stroke of apoplexy hurried him to the grave, at the age of 64. He was intimate with Pope, by whom he is often mentioned with honour, as well as affection.

CHESNE (ANDRÉ DU), called the father of French history, was born in Touraine, 1584, and crushed to death by a cart, as he was passing from Paris to his country-house, in 1640. His labours, for such they may be properly called, consist of, 1. Une Histoire des Papes, 2 tom. fol. 2. Une Histoire d'Angleterre," 2 tom. fol. 3. L'Histoire des Cardinaux François." 4. Un Recueil des Historiens des France. This last was intended to contain twenty-four volumes in folio; the two first of which, from the origin of the nation to Hugh Capet, he published himself. The third and fourth, from Charles Martel to Philip Augustus, were in the press when he died; and his son, Francis du Chesne, who inherited his industry as well as his learning, published the fifth, from Philip Augustus to Philip le Bel. 5. Historiæ Normannorum Scriptores Antiqui, Paris, 1619, in folio. This collection has been much esteemed.

CHESTERFIELD (PHILIP, Earl of). See STANHOPE.

CHETWODE (KNIGHTLY); a gentleman of good family, and fellow of King's college, Cambridge, is thus noticed in a MS. of Mr. Baker: "Knightley Chetwood, extraordinarius electus, born at Coventry,



Coventry, came into the place of Tho. Brinley, chaplain to the lord Dartmouth, to the princess of Denmark, and to king James II. prebend of Wells, rector of Broad Rissington, Gloucestershire, and canon of York [Nov. 20, 1688]; nominated bishop of Bristol by king James just before his abdication; went afterwards chaplain to all the English forces into Holland, under the earl of Marlborough, 1689; commenced D. D. 1691." The nomination to the see of Bristol was on bishop Trelawney's translation to Exeter; but king James quitted the kingdom before the election could pass the seals. He was installed dean of Gloucester April 6, 1707; and died in that station April 4, 1720.

Dr. Chetwode wrote a "Life of Lord Roscommon," which still remains in MS. in the library of St. John's college, Cambridge, and which furnished Fenton with the particulars he has related of that nobleman: it is said, however, to be very ill written, full of high-church cant, and common-place observations." He was author of a learned "Dissertation prefixed to Dryden's Virgil," in 1697; and of several little poems in the "Select Collection." Dr. Chetwode had an hereditary claim to an ancient English barony, which was fruitlessly prosecuted by his son, who died at an advanced age, Feb. 17, 1752.

CHEVREAU (URBAN), was born at Loudun, a town of Poitou in France, in 1613. His inclination lay strongly in the study of the belles lettres, in which he made so considerable a progress, that he obtained a distinguished rank among the learned. His application to letters, however, did not unqualify him for business, for he was a man of great address and knowledge of the world, and on that account advanced to be secretary to Christina queen of Sweden. The king of Denmark engaged him also at his court. Several German princes entertained him, and among the rest the elector palatine Charles Lewis, father to the duchess of Orleans. He continued for some time at this court, sat at the council-board, and helped to bring over the princess just mentioned to the popish communion. At his return to Paris, he was made preceptor, and afterwards secretary, to the duke of Maine. Then he retired to Loudun, where he had built an elegant habitation for the repose of his old age, and, after spending there the last twenty years of his life in study and retirement, he died in 1701, almost eighty-eight years of age.

He left a very noble library behind him, and was himself the author of some works. The first work published by him is a little book entitled "Le Tableau de la Fortune;" in which he relates all the considerable revolutions that have happened in the world. Many years after he wrote "A History of the World," which has been printed several times, and translated into several languages. This, though reckoned his best work, is not without it's faults. The style is harsh and unpolished for the most part, and he often mistakes in



In matters of fact. It may be necessary to mention, however, that Vertot furnished a new corrected edition of this history, which was printed at Amsterdam after Chevreau's death. In 1697 were printed at the Hague two volumes of his "*Oeuvres Mêlées, or Miscellaneous Works*," consisting chiefly of letters in verse and prose. He also wrote notes upon Petronius and Malherbe, and was reckoned a very tolerable critic in his day. Lastly, there was published, in 1700, a collection of his, called "*The Cheyræana*." It is generally said of him, that he was rather a good compiler, than a strong or a fine thinker.

**CHEYNE (GEORGE)**, an English physician, was born of a good family in Scotland, 1671. He was educated at Edinburgh, under Dr. Pitcairne. He passed his youth in close study and great abstemiousness; but coming to London when about thirty, he changed on a sudden his whole manner of living. He found the bottle companions, the younger gentry, and free livers, to be the most easy of access, and susceptible of friendship; and being naturally of a chearful temper and lively imagination, soon became much caressed by them, and grew daily in bulk and in friendship with these gay gentlemen, and their acquaintance.

He continued this course not only from liking, but to force a trade, which method he observed to succeed with some others; and by this means his health was, in a few years, brought into great distress. He grew excessively fat, short-breathed, lethargic, and listless. He swelled to such an enormous size, that he exceeded thirty-two stone in weight. Upon stepping into his chariot quickly, and with any effort, he was ready to faint away for want of breath, and his face turned black. He was not able to walk up above one pair of stairs at a time, without extreme pain and blowing. He laboured likewise under a nervous and scorbutic disorder to the most violent degree; his life was an intolerable burden, and his condition the most deplorable.

Having tried all the power of medicine in vain, he resolved at last to make use of a milk and vegetable diet, which removed his complaints. His size was reduced to almost one third; he recovered his strength, activity, and chearfulness, with the free and perfect use of his faculties; and, by a regular observance of his regimen, he reached a mature period, for he died at Bath in his 72d year.

He was fellow of the college of physicians at Edinburgh, and of the Royal Society. He favoured the public with some writings.

1. An Essay on Health and Long Life. 2. *Tractatus de infirmorum Sanitate tuenda, vitæque producenda, libro ejusdem Argumenti Anglici editio longe auctior et limatior; huic accessit de Natura fibræ ejusque laxæ sive resolutæ Morbis Tractatus nunc primum editus.* 3. An Essay of the true Nature and due Method of treating the Gout; together with an Account of the Nature and Qualities of



Bath Waters, the Manner of using them, and the Diseases in which they are proper; as also of the Nature and Cure of most Chronical Diseases. 4. A new Theory of acute and slow continued Fevers; to which is prefixed, an Essay concerning the Improvement of the Theory of Medicine. 5. Philosophical Principles of Religion, Natural and Revealed, in two parts. 6. Fluxionum Methodus inversa: five Quantitatum fluentium leges generaliores. 7. The English Malady; or, a Treatise of Nervous Diseases of all Kinds, in three Parts.

CHEYNELL (FRANCIS), son of John Cheynell, a physician, was born at Oxford, in 1608, and, after he had been educated in grammar learning, became a member of the university there in 1623. When he had taken the degree of bachelor of arts, he was, by the interest of his mother, then the widow of Abbot bishop of Salisbury, elected probationer fellow of Merton college, in 1629. Then he went into orders, and officiated in Oxford for some time; but when the face of things began to alter, in 1640, he took the parliamentary side, and became an enemy to bishops and ecclesiastical ceremonies. He embraced the Covenant, was made one of the assembly of divines in 1643, and was frequently appointed to preach before the members of parliament. He was one of those who were sent to convert the university of Oxford in 1646, was made a visitor by the parliament in 1647, and the year after took possession of the Margaret professorship of that university, and of the presidentship of St. John's college; but being found an improper man for those places, he was forced to retire to the rectory of Petworth, in Suffex, to which he had been presented about 1643, where he continued an useful member of the covenanting party till the time of the Restoration, and then he was turned out of that rich parsonage.

Dr. Cheynell (for he had taken his doctor's degree) was a man of considerable parts and learning, and published a great many sermons and other works; but now he is chiefly memorable for the connections he had with the famous Chillingworth. There was something so very singular in his behaviour to that great man, that we think it may be useful, as well as entertaining, to give a short account of it. In 1643, when Laud was a prisoner in the Tower, there was printed by authority a book of Cheynell's, entitled, "The Rise, Growth, and Danger of Socinianism." This came out about half a dozen years after Chillingworth's excellent work, called "The Religion of Protestants," &c. and was written, as we are told in the title-page, with a view of detecting a most horrid plot, formed by the archbishop and his adherents against the pure Protestant religion. In this book the archbishop, Hales of Eton, Chillingworth, and other eminent divines of those times, were strongly charged with Socinianism. The year after, 1644, when Chillingworth was dead, there came out another piece of Cheynell's, with this strange title,  
"Chillingworthi



“Chillingworthi Novissima; or, The Sicknefs, Heresy, Death, and Burial, of William Chillingworth.” This was also printed by authority; and is, as the writer of Chillingworth’s life truly observes, “a most ludicrous, as well as melancholy instance, of fanaticism, or religious madness.” To this is prefixed a dedication to Dr. Bayly, Dr. Prideaux, Dr. Fell, &c. of the university of Oxford, who had given their imprimatur to Chillingworth’s book; in which those divines are abused not a little, for giving so much countenance to the use of reason in religious matters, as they had given by their approbation of Chillingworth’s book. After the dedication follows the relation itself; in which Cheynell gives an account how he came acquainted with this man of reason, as he calls Chillingworth; what care he took of him; and how, as his illness increased, “they remembered him in their prayers, and prayed heartily that God would be pleased to bestow saving graces as well as excellent gifts upon him; that he would give him new light and new eyes, that he might see, and acknowledge, and recant his error, that he might deny his carnal reason, and submit to faith:” in all which he is supposed to have related nothing but what was true; for he is allowed to have been as sincere, as honest, and as charitable, as his religion would suffer him to be; and, in the case of Chillingworth, while he thought it his duty to consign his soul to the devil, was led by his humanity to take care of his body. Chillingworth at length died; and Cheynell, though he refused, as he tells us, to bury his body, yet conceived it very fitting to bury his book. For this purpose he met Chillingworth’s friends at the grave, with his book in his hand; and, after a short preamble to the people, in which he assured them how happy it would be for the kingdom, if this book, and all its fellows, could be so buried that they might never rise more, unless it were for a confutation, “Get thee gone,” said he, “thou cursed book! which has seduced so many precious souls!—get thee gone, thou corrupt, rotten book!—earth to earth, and dust to dust: get thee gone into the place of rottenness, that thou mayest rot with thy author, and see corruption!”

Cheynell’s death happened in 1665, at an obscure village called Preston, in Suffex, where he had purchased an estate, to which he retired, upon his being turned out of the living of Petworth; and, after what has been related, the reader will not, perhaps, think what Wood says incredible, that he died “in a condition little better than distracted.” He was married, and left behind him several sons.

CHIABRERA (GABRIELO), an Italian poet, was born at Savone, in 1552. He went to study at Rome, where Aldus Manutius and Muretus gave him their friendship, and aided him with their councils. Urban VIII. and the princes of Italy, honoured him with many public marks of their esteem. In 1624, Urban, himself a poet, as well as a protector of poets, invited him to Rome for the



holy year ; but Chiabrera excused himself, on account of old age and infirmities. He died at Savone in 1638, aged 86. As he was one of the greatest wits, so he had another singularity, which was, to be one of the ugliest men in Italy. He left heroic, dramatic, pastoral, and lyric poems, which were collected and published at Rome, 1718, in 8vo, by the abbé Paolucci. The lyric are said to be the most esteemed.

**CHICHESTER (ARTHUR)**, a brave officer in the 16th century, and made lord deputy in Ireland, and baron of Belfast, in the beginning of the 17th, was born at Ralegh, near Barnstaple, in the county of Devon. Some part of his youth he spent in the university, but that being too sedentary a life for his active genius, he went into the wars ; and at every place where his sovereign's service required, there he was by sea and land, in England and in France ; in the last of which, for some signal exploit done by him in the presence of Henry IV. he was knighted by that excellent prince. But his assistance being mostly wanted in Ireland, where things were in the utmost confusion, he put himself into that service ; and in this employment manifested great valour and wisdom, so fairly and even tempered, that his generous actions expressed an uncommon capacity.

In June, 1600, he was at the taking of the strong castle of Balinshor. And in the ensuing winter, was put in garrison at Carrickfergus, with eight hundred and fifty foot, and a hundred and twenty-five horse, under his command. In August, 1602, he and sir Henry Danvers took the strong fort of Ennslaghtin, wherein most of the earl of Tir-Oen's plate and choice goods were deposited. The March following he expelled Brian Mac-Art from Killultagh, where he had secretly lodged himself with five hundred men ; and brought the rebels in Ireland to so low a condition, that they were forced to eat human flesh. In a word, he was so effectually assistant, as one expresses it, first to plow and break up that barbarous nation by conquest, and then to sow it with the seeds of civility, when he was made lord deputy of Ireland (which was in 1604), that he did more than could be done in several years before. Good laws and provisions had indeed been made by his predecessors, but they were like lessons set for a lute out of tune, useless, till the instrument was fitted for them. Being therefore raised to that eminent station, in which he was sworn the third of February, he acted with such prudence and resolution, that he quite put an end to all insurrections in that kingdom ; and did three great things towards a reformation therein. The first was, his management of the most stubborn parliament that ever was in Ireland, which nevertheless, he prevailed with to attain the earls of Tir-Oen, and Tyrconell, sir Cahir O'Dogharty, and others, and to make an act of recognition, and give the king a subsidy. The second was, the plantation of the



forfeited estates in Ulster, which he very much influenced and promoted. And the third was, the establishing a new circuit for judges of assize in the province of Connaught, and retrieving the circuit of Munster, which had been discontinued for two hundred years. So that, whereas the circuits were before confined to the English pale, they were extended by him throughout the kingdom. By this wise regulation, Ireland was, in a short time, so cleared of thieves and capital offenders, that so many malefactors were not found in the two and thirty shires of that kingdom, as in six English shires in the western circuit. He also reduced the mountains and glinns on the south of Dublin, which used to be thorns in the sides of the English, into the county of Wicklow. And so watchful was he over the actions of suspected persons, that Tir-Oen was heard to complain, "He could not drink a full carouse of sack, but the State was, within a few hours, advertised thereof."

In the year 1612, he was, for a reward of his great services, advanced to the dignity of baron of Belfast. Whilst he continued lord deputy, namely, in 1614, the harp was first marshalled with the arms of Great Britain: and about the same time the Irish began to imitate the English fashions, and cut their mantles into cloaks. In the beginning of the year 1616, after this worthy person had continued lord deputy of Ireland above 11 years, king James I. appointed him lord high-treasurer of that kingdom, and recalled him to England; not out of any displeasure, but, as far as can be conjectured, through the artifices of the Irish papists, over whom he kept a strict hand. Being thus returned home, so considerable were his abilities that he was not suffered to lie unactive: for in May 1622, he was sent by king James I. to the palatinate, and from thence to the emperor. While he was in Germany, Mannheim was seasonably victualled through his prudent direction and advice. And being in that place when it was besieged by count Tilly, the emperor's general, his lordship sent the count word, "That it was against the law of nations to besiege an ambassador." Tilly returned for answer, "That he took no notice that he was an ambassador." Upon which the lord Chichester replied to the messenger, "Had my master sent me with as many hundred men, as he hath sent me on fruitless messages, your general should have known, that I had been a soldier, as well as an ambassador."

At his return from this embassy, in the October following, his lordship was very well received by king James, and the 31st of December made one of his majesty's privy-council in England. He died about the same time as his master king James, namely, about the beginning of the year 1625: but, in this superior to his sovereign, that he died in as great honour as any Englishman of his age; and to the great grief of his country, because it was in such a time as most required his assistance, courage, and wisdom, which seldom meet, but in him were united, and challenged an equal



equal share in his perfections. He was buried at Belfast, in Ireland.

He was stout in his nature, above any disorder upon emergencies, resolved in his temper above any impressions from other princes, and high in his proposal beyond the expectation of his own. With regard to Ireland his sentiments were, that time must open and facilitate things for reformation of religion, by the protestant plantations, by the care of good bishops and divines; the amplification of the college; the education of wards; an insensible seizure of Popish liberties; reducing the number of privy-counsellors, which were fifty or sixty at least, and occasioned great debates, and caused business to be divulged, &c. In a word, he was a good soldier, and a true Englishman, which is as great a character as can be given. He married Letice, daughter of sir John Perrot, lord deputy of Ireland; and having no issue by her, made his youngest brother, sir Edward Chichester, knt. his heir: who was created by king Charles I. baron Belfast, and viscount Chichester, of Carrickfergus, in the county of Antrim. His son Arthur was created earl of Donegall; which dignity hath been ever since enjoyed by his posterity.

**CHICHLEY** or **CHICHELY** (**HENRY**), archbishop of Canterbury, was born at Higham Ferrers in Northamptonshire. After being instructed in grammar-learning at Winchester school, he afterwards became fellow of New college in Oxford (where he took the degree of LL. D.) and chaplain to Robert Medford, bishop of Salisbury, who, about 1402, made him archbishop of Salisbury. This preferment he exchanged two years after, for the chancellorship of that diocese. Henry IV. sent him to congratulate Gregory XII. on his advancement to the papacy, who conferred on Chichley the bishopric of St. David's, which fell vacant during his absence from England, in 1407.

In 1409, he was deputed by the synod of London, with two others, to the general council held at Pisa, for healing the schism of the church. In 1414, upon the death of Arundel, he was translated to the see of Canterbury. A subsidy being demanded this year of the parliament, the commons addressed the king to seize the revenues of the clergy, and apply them to the public service. Our archbishop advised the clergy, in order to ward off this blow, to make a voluntary offer of a large subsidy, and to engage the king to assert his title to the crown of France; that, being embroiled in a foreign war, his attention might be diverted from domestic affairs: which expedient succeeded.

In 1416, he gave a singular proof of his justice and steadiness. Lord Strange, with his lady and servants, coming to St. Dunstan's church to vespers, and meeting sir John Trussell there, who had long been at variance with lord Strange, the servants of the latter drew  
their



their swords in the church, wounded sir John, his son, and others, and killed one who had interposed. The archbishop being informed of the affair, interdicted the church, as being polluted with blood, and publicly excommunicated the authors and accomplices of the crime. And lord Strange and his lady, having, pursuant to a summons, appeared before him at St. Paul's, and implored the church's pardon, he imposed on them this penance, that their servants who were the immediate offenders, should in their shirts and drawers only, and he and his wife with tapers in their hands, walk from St. Paul's to St. Dunstan's, with which they complied; and when the archbishop purified St. Dunstan's church, lady Strange filled the vessels with water, and both she and her lord were commanded to offer a pyx and an altar-cloth.

In 1421, he called a sixth synod at London, in which a tenth was granted for the service of the king, upon condition that the king's purveyors should not meddle with the goods of the clergy; that the clergy should not be committed to prison, but for manifest theft or murder; that for all other crimes, they should only find sureties for their appearance at their trial, but should not be imprisoned; and that it should be felony to castrate a priest. About 1424, he founded in his native town of Higham Ferrers, in honour of the virgin Mary, St. Thomas of Canterbury, and king Edward the confessor, a college for eight fellows, four clerks, six choristers, and over all a master, to pray for the souls of the deceased. He also erected a spacious hospital, for the poor of that place. The ample revenues wherewith he endowed both those foundations, were afterwards augmented by the legacies of his two brothers, aldermen of London. About this time, he opposed, with great warmth, the encroachment of the see of Rome. In a synod which sat in 1429, he procured a tenth and an half to be granted to the king. The liberal concessions of the synod were at this time recompensed with an act of parliament, granting to the clergy the privilege enjoyed by the members of parliament, of being exempted, they and their servants, from arrests during the sitting of the synod.

In 1437, he ordered to be built a large and stately edifice, of a square form, in the north part of the suburbs of Oxford, which he designed for a college. But when the work was almost finished, whether it was that he found fault with the structure, or did not like the situation of it, he changed his mind, and gave it to the monks of Bernard, for the reception of novices out of all the convents of that order, to study the arts and divinity. However, he chose another place for building a college, very commodious for the students, in the middle of the town near St. Mary's church; and pulling down the houses which stood there, he laid out a square court. The walls of this new building were finished in 1439, and the workmen had begun to lay the roof. The archbishop had purchased lands and manors for the perpetual maintenance thereof, and the king upon his application, by his letters patent under the  
great



great seal, erected this building into a college, and granted it very large privileges. He also gave the founder leave to place in it a warden and fellows, and to make laws and statutes for the government of the society. He went to Oxford next year, and consecrated the chapel of his college, and made Richard Andrew, LL. D. and chancellor of Canterbury, warden of it. He also appointed 20 fellows, being all men selected from the whole university, to whom he gave power to elect into their society 20 more: of which number he ordered, that 24 should study divinity and the liberal sciences, and the other 16 the civil and canon law. He also gave orders to all the members of his foundation to pray for the souls of Henry V. of Thomas duke of Clarence, and of the nobility and common soldiers that had been killed in the French war. For which cause he ordered his college to be called, "The College of all Souls departed in the Faith." He added also two chaplains, several choristers and servants.

There had been begun some time before, chiefly by the bounty of the duke of Gloucester, a large and magnificent structure; the upper part of which was designed for a library, and the lower for the public divinity schools. To this work the archbishop gave a great sum of money himself, and solicited benefactions from the bishops and peers, who attended the parliament at Westminster. He also gave 200 marks to the public chest of the university, which he ordered to be kept by three masters of arts, two regents, and one non-regent, who were to be chosen yearly, and were bound by an oath to the faithful discharge of that trust: out of which money, the university might borrow for the public use five pounds, every particular college five marks, a master of arts 40 shillings, a licentiate or bachelor two marks, and an undergraduate one, with the condition that every one should deposit a sufficient pawn, which, if the money were not repaid within a month, was to be forfeited. Besides which benefactions, it appeared by his private accounts, that he had allowed yearly stipends to several poor students. He gave a considerable sum to beautify and adorn the cathedral of Canterbury, and build a steeple and a library, which he furnished with many valuable books in all kinds of learning: which are all reckoned up in a public instrument made by the prior and monks of Canterbury, and described among the public acts of that church; in which they promise on their parts, that his body should be laid in the tomb that he had caused to be built on the north side of the chancel, and that no one beside should be ever buried in that place. He also contributed to the building of Croydon church, and Rochester bridge. He died April 12, 1443, having enjoyed the archiepiscopal see twenty-nine years, and was buried in the cathedral of Canterbury.

It appears from the MSS. of bishop Beckinton, preserved in the Lambeth library, that archbishop Chichley, when upwards of 80, petitioned the pope for leave to resign Canterbury; which the pope would



would not agree to. Living to so great an age, it is not surprizing that pictures of him should vary. The portrait in wood, in the Lambeth gallery, appears to be much younger than another representation of him in glass, preserved in a window in the Lambeth library.

**CLIFFLET (JOHN JAMES)**, a physician, was born at Besancon, a town of Franche Comte, in 1588. He was descended from a family, which had greatly distinguished itself by literary merit, as well as by the services it had done it's country. He was educated at Besancon, and then travelled through several parts of Europe, where he became acquainted with all the men of letters, and in every place made his way into the cabinets of the curious. At his return he applied himself to the practice of physic; but being sent by the town of Besancon, where he had been consul, on an embassy to Elizabeth Clara Eugenia, archduchess of the Low Countries, that princess was so pleased with him, that she prevailed with him to continue with her in quality of physician in ordinary. Afterwards he became physician to Philip IV. of Spain, who honoured him very highly, and treated him with great kindness. Chifflet imagined, that these bounties and honours obliged him to take up arms against all who were at variance with his master; and this induced him to write his book, entitled, "*Vindiciæ Hispanicæ*," against the French. He wrote several pieces in Latin, which were both ingenious and learned.

He died very old, and left a son John Chifflet, who afterwards made a figure in the republic of letters, and particularly for his knowledge of the Hebrew. He had another son, called Julius Chifflet, well skilled in languages and the civil law, and who had the honour to be invited to Madrid by the king of Spain in 1648, where he was made chancellor of the order of the golden fleece. There was also Philip Chifflet canon of Besancon, &c. Laurence and Peter Francis Chifflet, Jesuits, who were all men of high reputation in the learned world.

**CHILLINGWORTH (WILLIAM)**, a divine of the church of England, celebrated for his great parts, and skill in defending the cause of protestants against papists, was the son of William Chillingworth, citizen, afterwards mayor of Oxford, and born there October 1602. He was baptized on the last of that month; Laud, archbishop of Canterbury, but then fellow of St. John's college, being his godfather. After he had been educated in grammar learning at a private school in that city, he was admitted into Trinity college; of which he was chosen scholar June 2, 1618, and fellow June 10, 1628; after having taken his degrees of B. A. and M. A. in the regular way.



Wood tells us, that "He was then observed to be no drudge at his study, but being a man of great parts, would do much in a little time, when he settled to it. He would often walk in the college grove and contemplate : but when he met with any scholar there, he would enter into discourse, and dispute with him, purposely to facilitate and make the way of wrangling common with him; which was a fashion used in those days, especially among the disputing theologists, or among those that set themselves apart purposely for divinity." He did not confine his studies to divinity; he applied himself with great success to mathematics; and, what shews the extent of his genius, he was also accounted a good poet.

The conversation and study of the university scholars, in his time, turned chiefly upon the controversies between the church of England and the church of Rome; occasioned by the uncommon liberty allowed the Romish priests by James I. and Charles I. Several of them lived at or near Oxford, and made frequent attempts upon the young scholars; some of whom they deluded to the Romish religion, and afterwards conveyed to the English seminaries beyond sea. Among these there was the famous jesuit John Fisher, alias John Perse, for that was his true name, who was then much at Oxford: and Chillingworth being accounted a very ingenious man, Fisher used all possible means of being acquainted with him. Their conversation soon turned upon the points controverted between the two churches; but, more particularly, on the necessity of an infallible living judge in matters of faith. Chillingworth found himself unable to answer the arguments of the jesuit on this head; and being convinced of the necessity of such a judge, he was easily brought to believe, that this judge was to be found in the church of Rome; that therefore the church of Rome must be the true church, and the only church in which men could be saved. Upon this, he forsook the communion of the church of England; and with incredible satisfaction of mind, embraced the Romish religion. Des Mai-zeaux, who has written "An historical and critical Account of his Life and Writings," and to whom we shall chiefly be obliged for the materials of this article, has given us a letter, which he wrote on this occasion to his friend Sheldon, afterwards archbishop of Canterbury, in which he desires him seriously to consider the following queries: "First, whether it be not evident from Scriptures, and fathers, and reason, from the goodness of God, and the necessity of mankind, that there must be some one church infallible in matters of faith? Secondly, whether there be any other society of men in the world, besides the church of Rome, that either can upon good warrant, or indeed at all, challenge to itself the privilege of infallibility in matters of faith?" After which, he concludes his letter with these words: "When you have applied your utmost consideration upon these questions, I do assure myself, your resolution will be affirmative in the first, and negative in the second.

And



And then the conclusion will be, that you will approve and follow the way wherein I have had the happiness to enter before you; and I think it should infinitely increase, if it should please God to draw you after."

In order to secure his conquest, Fisher persuaded him to go over to the college of jesuits at Doway; and he was desired to set down in writing the motives or reasons which had engaged him to embrace the Romish religion. But his godfather Laud, who was then bishop of London, hearing of this affair, and being extremely concerned at it, wrote to him; and Chillingworth's answer expressing much moderation, candour, and impartiality, that prelate continued to correspond with him, and to press him with several arguments against the doctrine and practice of the Romanists. This set him upon a new inquiry, which had the desired effect: but the place where he was, not being suitable to the state of a free and impartial inquirer, he resolved to come back to England, and left Doway in 1631, after a short stay there. Upon his return, he was received with great kindness and affection by bishop Laud, who approved his design of retiring to Oxford, of which university that prelate was then chancellor, in order to complete the important work he was then upon, "A free Enquiry into Religion." At last, after a thorough examination, the Protestant principles appearing to him the most agreeable to Holy Scripture and reason, he declared for them; and having fully discovered the sophistry of the motives which had induced him to go over to the church of Rome, he wrote a paper about 1634 to confute them, but did not think proper to publish it. This paper is now lost; for though we have a paper of his upon the same subject, which was first published in 1687, among his additional discourses, yet it seems to have been written on some other occasion, probably at the desire of some of his friends. That his return to the church of England was owing to bishop Laud, appears from that prelate's appeal to the letters which passed between them; which appeal was made in his speech before the lords at his trial, in order to vindicate himself from the charge of popery. "Mr. Chillingworth's learning and abilities," says he, "are sufficiently known to all your lordships. He was gone, and settled at Doway. My letters brought him back, and he lived and died a defender of the church of England. And that this is so, your lordships cannot but know; for Mr. Prynne took away my letters, and all the papers which concerned him, and they were examined at the committee."

As, in forsaking the church of England, as well as in returning to it, he was solely influenced by a love of truth; so, upon the same principles, even after his return to Protestantism, he thought it incumbent upon him to re-examine the grounds of it. This appears from a letter he wrote to Sheldon, containing some scruples he had about leaving the church of Rome, and returning to the church of England; and these scruples, which he declared ingenuously to his



friends seem to have occasioned a report, but it was a very false and groundless one, that he had turned Papist a second time, and then Protestant again. His return to the Protestant religion making much noise, he became engaged in several disputes with those of the Romish; and particularly with John Lewgar, John Floyd, a jesuit, who went under the name of Daniel, or Dan. a jesu, and White. Lewgar, a great zealot for the church of Rome, and one who had been an intimate friend of our author, as soon as he heard of his return to the church of England, sent him a very angry and abusive letter; to which Chillingworth returned so mild and affectionate an answer, that Lewgar could not help being touched with it, and desired to see his old friend again. They had a conference upon religion before Skinner and Sheldon; and we have a paper of Chillingworth printed among the additional discourses above mentioned, which seems to contain the abstract or summary of their dispute. The question in debate was, Whether the Roman church be the Catholic church, and all out of her communion heretics and schismatics? We have, in the same manner, the substance of a dispute he had with Daniel, alias Floyd the jesuit; wherein he disproves the infallibility of the church of Rome, by an argument taken from the contradictions in their doctrine of transubstantiation. He had another with a gentleman he does not name; in which he confutes the same infallibility, by proving that the present church of Rome either errs in her worshipping the blessed Virgin, or that the ancient church did err in condemning the Collyridians as heretics, who worshipped her in much the same manner. Besides the pieces already mentioned, he wrote one to demonstrate, that the doctrine of infallibility is neither evident of itself, nor grounded upon certain and infallible reasons, nor warranted by any passage of Scripture. And in two other papers he shews, that the church of Rome had formerly erred; first, by admitting of infants to the eucharist, and holding, that without it they could not be saved; and, secondly, by teaching the doctrine of the millenaries, viz. "that before the world's end Christ should reign upon the earth a thousand years, and that the saints should live under him in all holiness and happiness:" both which doctrines are condemned as false and heretical by the present church of Rome. He wrote also a short letter, in answer to some objections put to him by one of his friends; wherein he shews, that neither the fathers nor the councils are infallible witnesses of tradition, and that the infallibility of the church of Rome must first of all be proved from Scripture. Lastly, he wrote an answer to some passages in the dialogues published under the name of Rushworth. The occasion was this: the lord Digby, afterwards earl of Bristol, desired him to meet White, who was the true author of the dialogues, at the lodgings of his cousin, Sir Kenelm Digby, a late convert to the church of Rome. Lord Digby was there himself. Their conference turned upon tradition; and, as White had treated



the same matter in his dialogues, which were not yet published, Chillingworth, probably at the request of lord Digby, selected out of them some passages relating to that subject, and confuted them. The foregoing pieces were published in 1687, at the end of the contracted edition of his "*Religion of Protestants*," &c. in quarto, under the title of "*Additional Discourses of Mr. Chillingworth, never before printed*;" and have been continued in all the editions of his works since.

In 1635 he was engaged in a work which gave him a far greater opportunity to confute the principles of the church of Rome; and to vindicate the religion of Protestants. A jesuit, who went by the name of Edward Knott, though his true name was Matthias Wilson, had published in 1630 a little book, called "*Charity mistaken, with the want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestantism unrepented destroys salvation*." This was answered by Dr. Potter, provost of Queen's college, in Oxford; and his answer came out in 1633, with this title, "*Want of Charity justly charged on all such Romanists as dare, without truth or modesty, affirm that Protestantism destroyeth salvation*." The jesuit replied in 1634, under this title: "*Mercy and Truth, or Charity maintained by Catholics; . . . with the want whereof they are unjustly charged, for affirming that Protestantism destroyeth salvation*." Chillingworth undertook to answer this reply; and Knott being informed of it, resolved to prejudice the public both against the author and his book, in a libel called "*A Direction to be observed by N. N. if he mean to proceed in answering the book entitled Mercy and Truth, &c. printed in 1636, permissu superiorum*;" in which libel he makes no scruple to represent Chillingworth as a Socinian. Chillingworth's answer to Knott was very nearly finished in the beginning of 1637; when Laud, who knew our author's freedom in delivering his thoughts, and was under some apprehension he might indulge it too much in his book, recommended the revival of it to Dr. Prideaux, professor of divinity at Oxford, afterwards bishop of Worcester, and desired it might be published with his approbation annexed to it. To Dr. Prideaux were added, Dr. Baylie, vice-chancellor, and Dr. Fell, lady Margaret's professor in divinity, for the examination of his book; and at the end of the year it was published with their approbation, under this title: "*The Religion of Protestants a safe Way to Salvation; or, an Answer to a Book entitled, Mercy and Truth, or Charity maintained by Catholics, which pretends to prove the contrary*." It was presented by the author to Charles I. with a very elegant, modest, and pious dedication; from whence we learn this remarkable circumstance, that Dr. Potter's vindication of the Protestant religion against Knott's books was written by special order of the king; and that, by giving such an order, that prince, besides the general good, had also some aim at the recovery of Chillingworth from the danger he

was



was then in by the change of his religion. This work was received with a general applause; and what perhaps never happened to any other controversial work of that bulk, two editions of it were published within less than five months; the first at Oxford, 1638, in folio; the second at London, with some small improvements, the same year. A third was published in 1664; to which were added some pieces of Chillingworth, viz. "The Apostolical Institution of Episcopacy," and nine sermons, the first preached before his majesty Charles I. the other upon special and eminent occasions. A fourth in 1674; a fifth in 1684, with the addition of his letter to Lewgar, mentioned above. In 1687, when the nation was in imminent danger of popery, his book being looked upon as the most effectual preservative against it, Dr. John Patrick, at the request of the London Clergy, published an abridgment of it in quarto, with the additional pieces, which we have taken notice of already. It came out with this title: "Mr. Chillingworth's Book, called The Religion of Protestants a safe Way to Salvation, made more generally useful by omitting personal Contests, but inserting whatsoever concerns the common Cause of Protestants, or defends the Church of England; with an Addition of some genuine Pieces of Chillingworth, never before printed." This work we conceive to be very useful to those who are only solicitous to view Chillingworth as a reasoner; for Dr. Patrick tells us, in an advertisement, that he has not epitomised it in the usual way, by contracting any where his sense, and giving it more briefly in words of his own, but only by paring off and leaving out what is personal, &c. The jesuit's book is not reprinted in this edition, as it is in the others; but there is a large table of contents, which all the former editions wanted. Dr. Patrick informs us, that "the manuscript, out of which most of them were faithfully transcribed, was an original, of Chillingworth's own hand-writing, and in the custody of the Rev. Dr. Tenison, to whom the reader was beholden for their publication." A sixth edition came out in 1704; and, besides the pieces of the former editions, contains the additional discourses printed in 1687, and the table of contents in the contracted edition; which, by referring to chapters and sections instead of pages, was calculated to serve any edition of the book. The following editions contain the same, to the tenth and last, which was printed in a handsome manner in 1742, with his life, by Dr. Birch. The jesuit Knott, as well as Floyd and Lacy, jesuits, wrote against Chillingworth; but their answers have been entirely neglected and forgotten, while his work remains a lasting monument of sound reason and pure religion, and will be read so long as either the one or the other have any footsteps among us.

In the mean time he had refused preferment, which was offered him by Sir Thomas Coventry, keeper of the great seal, because his conscience would not allow him to subscribe the thirty-nine articles.

Considering



Considering that, by subscribing the articles, he must not only declare willingly, and *ex animo*, that every one of the articles is agreeable to the word of God, but also that the book of Common Prayer contained nothing contrary to the word of God; that it might lawfully be used, and that he himself would use it: and conceiving, at the same time, that, both in the articles, and in the book of Common Prayer, there were some things repugnant to the Scripture, or which were not lawful to be used, he fully resolved to lose for ever all hopes of preferment, rather than comply with the subscriptions required. One of his chief objections to the Common Prayer related to the Athanasian Creed, the damnatory clauses of which he looked upon as contrary to the word of God. Another objection concerned the fourth commandment; which, by the prayer subjoined to it “Lord have mercy upon us,” &c. appeared to him to be made part of the Christian law, and consequently to bind Christians to the observation of the Jewish sabbath. These scruples of our author, about subscribing the articles, furnished his antagonist Knott with an objection against him, as an improper champion for the Protestant cause. To which he answers, in the close of his preface to the “Religion of Protestants,” that “though he does not hold the doctrine of all Protestants absolutely true, yet he holds it free from all impiety, and from all error destructive of salvation, or in itself damnable. And this he thinks, in reason, may sufficiently qualify him for a maintainer of this assertion, that *Protestancy destroys not Salvation*.” Then he adds this remarkable declaration: “For the church of England, I am persuaded, that the constant doctrine of it is so pure and orthodox, that whosoever believes it, and lives according to it, undoubtedly he shall be saved; and that there is no error in it, which may necessitate or warrant any man to disturb the peace, or renounce the communion of it. “This, in my opinion,” says he, “is all intended by subscription; and thus much, if you conceive me not ready to subscribe, your charity, I assure you, is much mistaken.” He expresses here not only his readiness to subscribe, but also what he conceives to be the sense and intent of such a subscription; which he now takes to be a subscription of peace or union, and not of belief or assent, as he formerly thought it was. And, as he did within a few months actually subscribe, we have reason to believe he did it in the same sense; especially if we consider, that this was also the sense of archbishop Laud, with which he could not be unacquainted; and of his friend Sheldon, who laboured to convince him of it, and was, no doubt, the person that brought him at last into it: for there is, in Des Maizeaux’s account, a letter which he wrote to Sheldon upon this occasion; and it seems there passed several letters between them upon this subject.

When he had got the better of his scruples, he was promoted to the chancellorship of Salisbury, with the prebend of Brixworth in Northamptonshire annexed; and, as appears from the subscription-



book of the church of Salisbury, upon July 20, 1638, complied with the usual subscription. About the same time he was appointed master of Wigston's hospital in Leicestershire; "both which," says Wood, "and perhaps other preferments, he kept to his dying day." In 1646 he was deputed by the chapter of Salisbury their proctor in convocation. He was likewise deputed to the convocation which met the same year with the new parliament, and was opened Nov. 4. In 1642 he was put into the roll, with some others, by his majesty, to be created doctor in divinity; but the civil war breaking out, he came not to take that degree, nor was he diplomated. He was zealously attached to the royal party, and at the siege of Gloucester, begun August 10, 1643, was present in the king's army, where he advised and directed the making certain engines for assaulting the town, after the manner of the Roman *testudines cum pluteis*. Soon after, having accompanied the lord Hopton, general of the king's forces in the west, to Arundel castle, in Sussex; and choosing to repose himself in that garrison, on account of an indisposition occasioned by the severity of the season, he was there taken prisoner, Dec. 9, 1643, by the parliament forces under the command of Sir William Waller, who obliged the castle to surrender: but his illness increasing, and not being able to go to London with the garrison, he obtained leave to be conveyed to Chichester; where he was lodged in the bishop's palace, and where, after a short illness, he died.

We have a very particular account of his sickness and death, written by his great adversary, Mr. Cheynell, who accidentally met him at Arundel castle, and frequently visited him at Chichester, till he died. It was indeed at the request of this gentleman that our author was removed to Chichester; where Cheynell attended him constantly, and behaved to him with as much compassion and charity as his persecuting and uncharitable principles would suffer him. There is no reason, however, to doubt the truth of Cheynell's account, as to the most material circumstances contained in it; and from it we learn, that Chillingworth was attended during his sickness, and provided with all necessaries, by one lieutenant Golledge, and his wife Christobel, at the command of the governor of Chichester; that at first he refused the assistance of Sir William Waller's physician, but afterwards was persuaded to admit his visits, though his distemper was too far gone to leave any hopes of his recovery; that his indisposition was increased by the abusive treatment he met with from most of the officers who were taken prisoners with him in Arundel castle, and who looked upon him as a spy set over them and their proceedings; and that, during his whole illness, he was often teased by Cheynell himself, and by an officer of the garrison of Chichester, with impertinent questions and disputes. If this be a true account, as most probably it is, lord Clarendon was misinformed, in relation to his death; for, after having observed that he was taken prisoner in Arundel castle, he adds—"As soon as his person was known, which



wards, whether through fear of the Turks, or for the sake of propagating the Greek learning, left it again, and came back into Italy. This he is supposed to have done about 1391. He taught Greek at Florence three years, and had Leonard Aretin for his scholar. From Florence he went to Milan, at the command of his emperor, who was come into Italy, and resided in that city; and while he was here, Galeatius, duke of Milan, prevailed with him to accept the Greek professorship in the university of Ticinum, which had lately been founded by his father. This he held till the death of Galeatius, and then removed to Venice on account of the wars, which immediately followed.

Between 1406 and 1409, he went to Rome, upon an invitation from Leonard Aretin, who had formerly been his scholar, but was then secretary to pope Gregory XII. In 1413, he was sent into Germany by pope Martin V. ambassador to the emperor Sigismund, along with cardinal Zarabella, in order to fix upon a place for holding a general council; and Chrysoloras and the cardinal fixed upon Constance. Afterwards he returned to his own emperor at Constantinople, by whom he was sent ambassador with others to the council of Constance; but a few days after the opening of the council he died. His death happened April 15, 1415. He was buried at Constance; and a handsome monument was erected over him, by his scholar Poggius.

CHRYSTOSTOM (JOHN), so called from his eloquence, was born at Antioch of a noble family about 354. His father Secundus dying when he was very young, the care of his education was left to his mother Anthusa. He was designed at first for the bar, and was sent to learn rhetoric under Libanius; but soon quitted all thoughts of this, and betook himself to the study of the Christian religion. He put himself first under the management of Meletius of Antioch, in whose house he lodged for three years, and from whom he learnt the rudiments of it; and then applied to Carterius and Diodorus, who taught him the literal way of expounding the Scriptures. He was afterwards baptized by Meletius, and ordained by that bishop to be a reader in the church of Antioch. While he was yet young, he formed a resolution of entering upon a monastic life, which, in spite of all remonstrances from his mother, he pursued. For, about 374, he betook himself to the neighbouring mountains, where he lived four years with an ancient hermit; then retired to a more secret part of the desert, and shut himself up in a cave, in which miserable situation he spent two whole years more: till at length, worn out almost by continual watchings, fastings, and other severities, he was forced to return to Antioch to his old way of living.

He was ordained deacon by Meletius in 381, and now began to compose and publish many of his pieces; such as those, "De sacerdotio,"



cerdotio, de providentia ad stagyrum monachum," and some others, "adversus Judæos, Gentiles, &c." Five years after he was ordained a priest by Flavian, which office he adorned so very highly, and acquitted himself in with so much reputation, that upon the death of Nectarius bishop of Constantinople, which happened in 397, he was unanimously pitched upon to fill that see. The emperor Arcadius however was obliged to employ all his authority, and even to use some stratagem, before he could seduce Chrysostom from the place of his nativity Antioch, where he was held in so much admiration and esteem. He sent in the mean time a mandate to Theophilus bishop of Alexandria, to come and consecrate Chrysostom bishop of Constantinople; which was done in 398, notwithstanding the secret and envious attempts of Theophilus to prevent it. But Chrysostom was no sooner at the head of the church of Constantinople, than that fiery zeal and ardor, for which he was afterwards famous, began to be troublesome. There is no doubt that he acted upon principle, and therefore has a right to be deemed an honest man: but he was stiff and inflexible in his manners; obstinate in not conforming to the ways of the world, even in customs which were universally thought innocent; and resolutely bent upon making, if possible, a general reformation of manners. With this disposition he fell first upon the clergy, as the properest order to begin with; and next attacked the laity, but especially the courtiers, whom he soon made his enemies. Nor was his zeal confined altogether within the precincts of Constantinople; it extended to foreign parts, as appears from his causing to be demolished the temples of some false gods, yet standing in Phœnicia.

In 400, he went into Asia, at the request of the clergy of Ephesus; and settled some disorders, which had been occasioned in that church by the turbulent and unquiet spirit of its managers. But while he was here, a cabal, it seems, was plotting against him at home. For Severian bishop of Gabala, to whom Chrysostom had committed the care of his church in his absence, had taken great pains to insinuate himself into the favour of the nobility and people at Chrysostom's expence, and to his disadvantage. He had even formed a confederacy against him with his old adversary, Theophilus of Alexandria; to which confederacy the empress Eudoxia had made herself a party, for the sake of revenging some liberties which Chrysostom had taken in reproving her. By her intrigues chiefly, the emperor was prevailed upon to call Theophilus from Alexandria, in order to bring him to a trial, and have him deposed from his bishopric. Theophilus, who wanted nothing but an opportunity to ruin him, came immediately to Constantinople, and brought several Egyptian bishops with him. Those of Asia also, whom Chrysostom had deposed for the tumults they raised at Ephesus, appeared upon this occasion at Constantinople against him. Theophilus now arrived; but, instead of taking up his quarters with his  
brother



brother Chrysoſtom as was uſual, he had apartments allotted him in the emperſs's palace. Here he called a council, and appointed judges; but Chryſoſtom excepted againſt the judges, and reſuſed to appear before the council: declaring that he was not accountable to ſtrangers for any ſuppoſed miſdemeanor, but only to the biſhops of his own and the neighbouring provinces. Theophilus nevertheleſs held a ſynod of biſhops, where he ſummoned Chryſoſtom to appear, to anſwer to 29 articles of accuſation, which had there been preferred againſt him. But Chryſoſtom ſent three biſhops and two prieſts to acquaint Theophilus and his ſynod, that though he was very ready to ſubmit himſelf to the judgment of thoſe, who ſhould be regularly aſſembled, and have a legal right to judge him, yet he abſolutely reſuſed to be judged by him and his ſynod: this reſuſal he perſiſted in four ſeveral times, and was in conſequence depoſed.

This happened about the beginning of 403. The news of his depoſition was no ſooner ſpread about Conſtantinople, than all the city was in an uproar. The emperor had ordered him to be baniſhed: the people were determined to detain him by force. In three days however, to prevent any further diſturbance, he ſurrendered himſelf to thoſe who had orders to ſeize him, and was conducted by them to a ſmall town in Bithynia, which was appointed for the reſidence of his baniſhment. His departure made the people more outrageous than ever: they prayed the emperor, that he might be recalled; they even threatened him: and Eudoxia was ſo frightened with the tumult, that ſhe herſelf ſolicited for it. He was immediately recalled, and now all his troubles ſeemed to be at an end: but, alas! new troubles were coming on, new ſtorms were riſing againſt him. The emperſs, about the latter end of this year, had erected a ſtatue near the church; and the people, to do honour to her, had celebrated the public games before it. This Chryſoſtom thought indecent; and the fire of his zeal, far from being extinguished by his late miſfortunes, urged him to preach againſt thoſe who were concerned in it. His diſcourſe provoked the emperſs, who ſtill retained her old enmity to him; and made her reſolve once more to have him depoſed from his biſhopric. Some ſay, that the ſaint irritated her highneſs not a little, as ſoon as he was apprized of her machinations againſt him, by beginning one of his ſermons with theſe remarkable words: "Behold the furious Herodias, inſiſting to have the head of John Baptiſt in a charger." Be this as it will, a ſynod of biſhops was immediately aſſembled, who made very ſhort work of depoſing him; ſince, as they alledged, he ſtood already depoſed by virtue of the former ſentence given againſt him; which, they ſaid, had never been reverſed, nor himſelf ré-eſtabliſhed in his ſee, in that legal and orderly manner which the canons required. In conſequence of that judgment, therefore, the emperor forbade him to enter the church any more, and ordered



him to be banished. His followers and adherents were now insulted and persecuted by the soldiery, and stigmatized particularly by the nick name of Johannites. He had, it is true, a strong party among the people, who loved and admired him to the last degree, and would now have even armed themselves in his defence: but he chose rather to spend the remainder of his days in banishment, than be the unhappy cause of a civil war to his country; and therefore surrendered himself a second time to those who were to have the care of him.

He set out in June 404, under a guard of soldiers, to Nicca; where he did not make any long stay, but pursued his journey to Cucusus, the destined place of his banishment, at which he arrived in September. It is remarkable, that the very day Chrysostom left Constantinople, the great church was set on fire and burnt, together with the palace, which almost adjoined to it, entirely to the ground. The same year there fell hail-stones of an extraordinary size, that did considerable damage to the town: which calamity was also followed by the death of the empress Eudoxia. All these accidents were considered by the partizans of Chrysostom, as so many judgments from heaven upon the place; to avenge, as they never fail to fancy in such cases, the injurious treatment it had shewn to the saint: as if the high Majesty of heaven was concerned, upon every slight and frivolous occasion, to interpose itself in our petty squabbles here below.

Cucusus was a city of Armenia, whose situation was remarkably barren, unpleasant, wild, and inhospitable; so that Chrysostom was obliged to change his place of residence frequently, on account of the incursions which were made by the barbarous nations around it. He did not however neglect his episcopal functions; but sent forth priests and monks to preach the gospel to the Goths and Persians, and to take care of the churches of Armenia and Phœnicia. His enemies, not yet satiated with revenge, did not suffer him to remain long even in this situation, wretched as it was; and prevailed with the emperor to have him sent to Pityus, a most desert region of Pontus, which is upon the borders of the Euxine sea. But the fatigue of travelling, and the hard usage he met with from the soldiers, who were conducting him thither, had such an effect on him, that he was seized with a violent fever, and died in a few hours. His death happened in 417, and was revealed to him, as some writers would persuade us, a little before in a dream. Afterwards the western and eastern churches were divided about him; the former holding him in great veneration, while the latter considered him as a bishop excommunicated. But the death of Arcadius happening about five months after, the eastern churches grew softened by degrees, and more and more inclined to do justice to his memory; and it is certain that, about 30 years after, his bones were removed to Constantinople, and deposited in the temple of the  
holy



holy apostles, with all the pomp and solemnity imaginable. The works of this father are very voluminous, and have been collected in several editions; the best of which is that published at Paris, under the care and inspection of Bernard Montfaucon, a Benedictine monk, in 1718.

CHUBB (THOMAS), was born at East-Harnham, a small village near Salisbury, Sept. 29, 1679. His father, a maltster, dying when he was young, and the widow having three more children to maintain by her labour, he received no other education, than being instructed to read and write an ordinary hand. At 15, he was put apprentice to a glover in Salisbury; and when his term was expired, continued for a time to serve his master as a journeyman. But glove-making being prejudicial to his eyes, which it seems were always weak, he was admitted by a tallow-chandler, an intimate friend of his, as a companion and sharer with him in his own business; and thus, in his younger days, obtained an honest livelihood by his labour. Mean while, being a man of uncommon natural parts, and fond of reading, he employed all his intervals of leisure to acquire such knowledge as could be acquired from English books; for Latin, Greek, or any of the learned languages, he always remained a stranger to. Hence he became tolerably versed in mathematics, geography, and many other branches of science.

But divinity above all was his favourite study; and it is said, that a little society was formed at Salisbury, under the management and direction of Chubb, for the sake of debating upon religious subjects. Here the Scriptures are reported to have been read under the guidance of some commentator; and every man delivered his sentiments upon all points freely, and without reserve.

About this time the controversy upon the Trinity was carried on very warmly between Clarke and Waterland; and falling under the cognizance of this theological assembly, Chubb, at the request of the members, drew up and arranged his sentiments about it, in a kind of dissertation; which, after it had undergone some correction, appeared to the world, under the title of "The Supremacy of the Father asserted, &c." A literary production from one of a mean and illiberal education will always create wonder, and more especially when it is accompanied with any degree of success. This piece of Chubb's shewed great talents in reasoning, as well as great perspicuity and correctness in writing; so that he began to be considered, and indeed very deservedly, as one much above the ordinary size of men. Hence Pope, in a letter to his friend Gay, was led to ask him, if he had "seen or conversed with Mr. Chubb, who is a wonderful phenomenon of Wiltshire?" and says, in relation to a quarto volume of tracts, which were printed afterwards, that he had read through his whole volume with admiration of the writer, though not always with approbation of his doctrine."

Chubb



Chubb had no sooner commenced author, than his name was spread far and wide ; and his success in this new capacity procured him something more solid than fame. It introduced him to the personal knowledge of several gentlemen of eminence and letters ; by whose generosity and kindness he was, as it is presumed, originally enabled to live, in some sort, independent of labour. The late sir Joseph Jekyll, master of the Rolls, took him into his family, and used, at his hours of retirement, to refresh himself from the fatigues of business with his conversation. Chubb was indeed pretty generally carested : for nobody suspected as yet, to what prodigious lengths he would suffer his reasoning faculty to carry him. He did not continue many years with sir Joseph Jekyll, though it is said he was tempted to it by the offer of a genteel allowance ; but, fond of contemplation, retired to his friend at Salisbury, where he spent his days in reading and writing. We are told, however, that though he lived quite free from labour, yet he always took a pleasure in assisting the trade ; which, by the death of his partner, had devolved on a nephew, and was to the last period of his life a coadjutor in it. He died, as he had lived, a single man, at Salisbury, in his 68th year.

He left behind him two volumes of posthumous works, which he calls " A Farewell to his Readers," from which we may fairly form this judgment of his opinions : " that he had little or no belief of revelation ; that indeed he plainly rejects the Jewish revelation, and consequently the Christian, which is founded upon it : that he disclaims a future judgment, and is very uncertain as to any future state of existence ; that a particular providence is not deducible from the phænomena of the world, and therefore that prayer cannot be proved a duty ; &c. &c." As licentious however as he may seem to have been in his way of thinking, he never was censured as licentious in his actions ; nothing irregular or immoral, as it is agreed on all hands, ever appearing in his life or conversation. There was published indeed a pamphlet, soon after his death, under the title of " Memoirs of Mr. Thomas Chubb," which endeavours to fix upon him a very black and unnatural crime ; but the author has behaved himself so outrageously, and written with such intemperance and fury, that we think it unfair to give credit to so scandalous an insinuation, upon the strength of his single testimony ; especially when Chubb's whole life and conversation plainly contradict it. But let us produce a specimen of his zeal. After this memorialist has denied him the common forms of burial, which yet it seems necessary all should be allowed, if it be only to preserve decorum in society, he would humbly propose, he says, a new scheme to the public ; namely, " that whenever any enormous overgrown heretic, such as Chubb, should make his exit, instead of paying him funeral obsequies, notice should immediately be



be given to the high sheriff, who should be obliged to attend with the posse comitatus, on so extraordinary an occasion, and authorized to demand the body of the criminal, and conduct it to a sham execution, with all the marks of infamy and detestation; viz. he should be drawn on a sledge, like a traitor, with a halter about his neck, by which he should be hanged the usual time. From thence, when cut down, he should be carried back to the market-place, where a scaffold should be erected for that purpose, on which the executioner, having made the necessary apparatus, should, in the sight of all the people, first cut out his heart, that had contrived such horrid blasphemies; next pluck out the tongue by the roots, that had uttered them; and then lop off the right hand, that had published them. The body thus mutilated should be taken down from thence, and fastened to a stake hard by, with all his heretical writings called in, and gathered round him into one pile; which, together with some other combustibles, should be kindled into a blaze, into which the heart, tongue, and hand should be cast, there to continue, till the whole was consumed and reduced to ashes, which should be thrown into the air with all contumely and contempt, as unworthy of any rest or repository."

We have been at the pains to transcribe the proposal of this memoir-writer, because it is curious, and serves to shew, how easily the most malignant passions may be gratified under the mask of piety; and to convince us, that we may possibly never be less religious, than when we fancy ourselves most so. May not a man, who disapproves and rejects Chubb's principles as firmly as this writer, venture to tell him, that he knows not what spirit he is of, and that his zeal has eaten up his charity? does he think, that this method of putting a stop to heresy, (for he calls Chubb nothing more than a heretic) nay, we may say, to infidelity, can ever be lawful, or even expedient?

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CHUDLEIGH (*Lady Mary*), a very philosophic poetic lady, was born in 1656, and was the daughter of Richard Lee, of Winsford in Devonshire, esq. She was married to sir George Chudleigh, bart. by whom she had several children; among the rest Elizabeth, who dying in the bloom of life, caused her mother to pour out her grief in a poem entitled, "A Dialogue between Lucinda and Marissa." She wrote another poem called, "The Ladies Defence," occasioned by an angry sermon preached against the fair sex. These, with many others, were collected into a volume, and printed a third time in 1722. She published also a volume of essays upon various subjects in verse and prose in 1710, which have been much admired for a delicacy of style. These were dedicated to her royal highness the princess Sophia, electress and duchess dowager of Brunswick; on which occasion that princess, then in her eighth year,



year, honoured her with a very polite epistle in French, of which the following is a translation.

“ Lady Chudleigh,

Hanover, June 25, 1710.

“ You have done me a very great pleasure in letting me know by your agreeable book, that there is such a one as you in England, who has so improved herself, that she can communicate her sentiments in a fine manner to the world. As for me, I do not pretend to deserve the commendations you give me, but by the esteem which I have of your merit and good sense; which will always induce me perfectly to regard you, and to be upon all occasions,

To Lady Chudleigh,  
in London.

Your affectionate friend

to serve you,

SOPHIA, Electress.”

This lady is said to have written other things, as tragedies, operas, masques, &c. which, though not printed, are preserved in her family. She died in 1710, in her 55th year. She was a woman of great virtue as well as understanding, and made the latter subservient to the former. She had an education in which literature seemed but little regarded, being taught no other than her native language; but her fondness for books, great application, and uncommon abilities, enabled her to figure among the literati of her time. But though she was perfectly in love with the charms of poetry, yet she dedicated some part of her time to the severer studies of philosophy. This appears from her excellent essays upon knowledge, pride, humility, life, death, fear, grief, riches, self-love, justice, anger, calumny, friendship, love, avarice, solitude, in which (to say nothing of her manner of writing, which is pure and elegant) she discovers an uncommon degree of piety and knowledge, and a noble contempt of those vanities which the generality of her sex so much regard, and so eagerly pursue.

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CHURCHILL (Sir WINSTON), a distinguished English gentleman, son of John Churchill, esq. of Minthorn in Dorsetshire, by Sarah, daughter and coheiress of sir Henry Winston of Standiston in Gloucestershire, was descended from a very ancient family, and born at Wooton Glanville in Dorsetshire, as some say, but according to Wood at London, in 1620. He was sent to St. John's college in Oxford, when he was scarce 15 years of age, where he made an uncommon progress in his studies; but on account of the civil commotions, which arose soon after, was obliged to leave the university before he had taken a degree. He engaged on the side of the king, for which he suffered severely in his fortunes; and having married a daughter of sir John Drake of Ashe in Devonshire, was forced to seek refuge in that gentleman's house, where many of his children were born. At the restoration he returned to his seat at Minthorn  
in



in Dorsetshire, and was elected a burgess for Weymouth, in the parliament which met in May 8, 1661. In 1663, Charles II. conferred on him the honour of knighthood; and soon after the foundation of the Royal Society, he was, for his known love of letters, and conversation with learned men, elected a member of it. In 1664 he was appointed one of the commissioners of the Court of Claims in Ireland; and, upon his return from thence, constituted one of the clerks comptrollers of the Green Cloth. Notwithstanding his engagements in public offices, he found time to draw up a kind of political essay upon "The History of England," which was published in folio, 1675, under this title: "Divi Britannici; being a Remark upon the Lives of all the Kings of this Isle, from the Year of the World 2855, unto the Year of Grace 1660." It is dedicated to Charles II. and in the dedication the author takes notice, that having served his majesty's father as long as he could with his sword, he spent a great part of those leisure hours which were forced upon him by his misfortunes, in defending that prince's cause, and indeed the cause of monarchy itself, with his pen; and he frankly owns, that he considered his work as the funeral oration of that deceased government, or rather, as his title speaks it, the apotheosis of departed kings. We are told by Wood, that there were some passages in this work about the king's power of raising money without parliament, which gave such offence to the members then sitting, that the author had them cancelled, and the book reprinted. Wood has also censured this work very severely. "In the said book," says he, "which is very thin and trite, are the arms of all the kings of England, which made it sell among novices, rather than from the matter therein." Nicolson speaks also very slightly of this performance, and represents it as "only giving the reader a diverting view of the arms and exploits of our kings, down to the Restoration in 1660." But although little regard is paid to this work now, yet much reading and learning are shewn in it; nor can we conceive it to be altogether without it's use. The dates are generally very exact, the facts are well supported by authorities, and there are an abundance of curious and judicious observations to be found in it; so that, if the reader can but excuse that flaming and almost enthusiastic zeal for monarchy which runs through it, he may justly suffer himself to think less meanly of it.

After the dissolution of the parliament, in 1678, he was dismissed from the post of clerk of the Green Cloth, much against his master's will, who restored him again, and continued him in it during the rest of his reign. He remained in his office, and enjoyed the same, if not a greater, degree of favour from court, during the short reign of James II. and having had the pleasure of seeing his eldest son raised to the peerage, he departed this life March 26, 1688.

Besides three sons, and as many daughters, who died in their infancy, Sir Winston had several sons and daughters, who lived to



grow up. The eldest of his sons was John Churchill, afterwards duke of Marlborough, of whom we shall speak largely in the next article. Arabella, the eldest of his children, born in March 1648, was maid of honour to the duchess of York, and mistress to the duke, afterwards James II. by whom she had two sons and two daughters. The eldest, James Fitz James, was created by his father duke of Berwick; he was also knight of the Garter and of the Golden Fleece, marshal of France, and grandee of Spain of the first class. He was reputed one of the greatest officers in his time; and being generalissimo of the armies in France, fell by a cannon shot at the siege of Philipsburg, in 1734. Henry Fitz-James, grand prior of France, lieutenant-general and admiral of the French galleys, was born in 1673, and died in 1702. Henrietta, born in 1670, married Sir Henry Waldgrave, of Cheuton, and died in 1730. The youngest daughter was a nun: but afterwards married colonel Godfrey, by whom she had two daughters.

**CHURCHILL (JOHN)**, duke of Marlborough, and prince of the holy Roman empire, was eldest son of Sir Winston Churchill, and born at Ashe in Devonshire, on Midsummer-day, in 1650. A clergyman in the neighbourhood instructed him in the first principles of literature; but his father, having other views than what a learned education afforded, carried him early to court, where he was particularly favoured by James duke of York, when he was no more than twelve years of age. He had a pair of colours given him in the guards, during the first Dutch war, about 1666; and afterwards obtained leave to go over to Tangier, then in our hands, and besieged by the Moors, where he resided for some time, and cultivated attentively the science of arms. Upon his return to England, he attended constantly at court, and was greatly respected by both the king and the duke. In 1672 the duke of Monmouth commanding a body of English auxiliaries in the service of France, Churchill attended him, and was soon after made a captain of grenadiers in his grace's own regiment. He had a share in all the actions of that famous campaign against the Dutch; and at the siege of Nimeguen distinguished himself so much, that he was particularly taken notice of by the celebrated marshal Turenne, who bestowed on him the name of the handsome Englishman. He shone out also with so much éclat at the reduction of Maestricht, that the French king thanked him for his behaviour at the head of the line, and assured him that he would acquaint his sovereign with it, which he did; and the duke of Monmouth, on his return to England, told the king his father how much he had been indebted to the bravery of captain Churchill.

The laurels he brought from France were sure to gain him preferment at home; and accordingly the king made him a lieutenant-colonel, and the duke made him gentleman of his bed-chamber, and soon



soon after master of the robes. The second Dutch war being over, colonel Churchill was again obliged to pass his days at court, where he behaved with great prudence and circumspection in the troublesome times that ensued. In 1679, when the duke of York was constrained to retire from England into the Low Countries, colonel Churchill attended him; as he did through all his peregrinations, till he was suffered to reside again in London. While he waited upon the duke in Scotland, he had a regiment of dragoons given him; and thinking it now time to take a consort, he made his addresses to Sarah Jennings, who waited on the lady Anne, afterwards queen of Great Britain. This young lady, then about twenty-one years of age, and universally admired both for her person and wit, he married in 1681, and thereby strengthened the interest he had already at court. In 1682 the duke of York returned to London; and, having obtained leave to quit Scotland, resolved to fetch his family from thence by sea. For this purpose he embarked in May, but unluckily ran upon the Lemon Oar, a dangerous sand, that lies about sixteen leagues from the mouth of the Humber, where his ship was lost, with some men of quality, and upwards of an hundred and twenty persons on board her. He was particularly careful of colonel Churchill's safety, and took him into the boat in which himself escaped. The first use made by his royal highness of his interest, after he returned to court, was to obtain a title for his favourite; who, by letters patent, bearing date Dec. 1, 1682, was created baron of Eymouth in Scotland, and also appointed colonel of the third troop of guards. He was continued in all his posts upon the coming of James II. to the crown, who sent him also his ambassador to France, to notify his accession. On his return, he assisted at the coronation, in April 1685; and May following was created a peer of England, by the title of baron Churchill, of Sandbridge, in the county of Hertford.

In June, being then lieutenant-general of his majesty's forces, he was ordered into the west to suppress Monmouth's rebellion, which he did in a month's time, with an inconsiderable body of horse, and took the duke himself prisoner. He was extremely well received by the king at his return from this victory; but soon discerned, as it is said, the bad effects it produced, by confirming the king in an opinion that, by virtue of a standing army, the religion and government of England might easily be changed. How far lord Churchill concurred with or opposed the king, while he was forming this project, is hardly known. He does not appear to have been guilty of any mean compliances, or to have had any concern in advising or executing the violent proceedings of that unhappy reign; on the contrary, bishop Burnet tells us, that "he very prudently declined meddling much in business, spoke little, except when his advice was asked, and then always recommended moderate measures." It is said, he declared very early to lord Galway, that if his master at-



tempted to overturn the established religion, he would leave him; and that he signed the memorial transmitted to the prince and princess of Orange, by which they were invited to rescue this nation from popery and slavery. Be this as it will, it is certain that he remained with, and was entrusted by, the king, after the prince of Orange was landed, in 1688. He attended king James when he marched with his forces to oppose the prince, and had the command of five thousand men; yet the earl of Feversham, suspecting his inclinations, advised the king to seize him. The king's affection to him was so great, that he could not be prevailed upon to do it; and this left him at liberty to go over to the prince, which accordingly he did, but without betraying any post, or carrying off any troops.

Whoever considers the great obligations lord Churchill lay under to king James, must naturally conclude, that he could not take the resolution of leaving him, and withdrawing to the prince of Orange, but with infinite concern and regret; and that this was really the case, appears from the following letter, which he left for the king, to shew the reasons of his conduct, and to express his grief for the step he was obliged to take.

“ Sir, since men are seldom suspected of sincerity when they act contrary to their interests, and though my dutiful behaviour to your majesty in the worst of times, for which I acknowledge my poor services much overpaid, may not be sufficient to incline you to a charitable interpretation of my actions; yet I hope the great advantage I enjoy under your majesty, which I can never expect in any other change of government, may reasonably convince your majesty and the world, that I am actuated by an higher principle, when I offered that violence to my inclination and interest, as to desert your majesty at a time when your affairs seem to challenge the strictest obedience from all your subjects, much more from one who lies under the greatest obligations imaginable to your majesty. This, Sir, could proceed from nothing but the inviolable dictates of my conscience, and a necessary concern for my religion, which no good man can oppose, and with which I am instructed nothing ought to come in competition. Heaven knows, with what partiality my dutiful opinion of your majesty has hitherto represented those unhappy designs which inconsiderate and self-interested men have framed against your majesty's true interest, and the Protestant religion: but as I can no longer join with such, to give a pretence by conquest to bring them to effect, so I will always, with the hazard of my life and fortune, so much your majesty's due, endeavour to preserve your royal person and lawful right, with all the tender concern, and dutiful respect, that becomes your majesty's,” &c.

Lord Churchill was graciously received by the prince of Orange; and it is supposed to have been in consequence of his lordship's solicitation that prince George of Denmark took the same step, as his consort, the princess Anne, did also soon after, by the advice of



lady Churchill. He was entrusted, in that critical conjuncture, by the prince of Orange, first to re-assemble his troop of guards at London, and afterwards to reduce some lately raised regiments, and to new-model the army, for which purpose he was invested with the rank and title of lieutenant-general. The prince and princess of Orange being declared king and queen of England, Feb. 16, 1689, lord Churchill was on the 14th sworn of their privy council, and one of the gentlemen of the bed-chamber to the king; and, on the 9th of April following, raised to the dignity of earl of Marlborough, in the county of Wilts. He assisted at the coronation of their majesties, and was soon after made commander in chief of the English forces sent over to Holland. He presided at the battle of Walcourt, April 1689, and gave such extraordinary proofs of his skill, that prince Waldeck, speaking in his commendation to king William, declared, that “he saw more into the art of war in a day, than some generals in many years.” It is to be observed, that king William commanded this year in Ireland, which was the reason of the earl of Marlborough’s being at the head of the English troops in Holland; where he laid the foundation of that fame among foreigners, which he afterwards extended all over Europe. He next did great services for king William in Ireland, by reducing Cork, and some other places of much importance; in all which he shewed such uncommon abilities, that, on his first appearance at court after his return, the king was pleased to say, that “he knew no man so fit for a general, who had seen so few campaigns.” All these services, notwithstanding, did not hinder his being disgraced in a very sudden manner; for being in waiting at court as lord of the bed chamber, and having introduced to his majesty lord George Hamilton, he was soon followed to his own house by the same lord, with this short and surprising message, “That the king had no farther occasion for his services;” the more surprising, as his majesty just before had not discovered the least coldness or displeasure towards him. The cause of this disgrace is not even at present known, but only suspected to have proceeded from his too close attachment to the interest of the princess Anne. This strange and unexpected blow was followed by one much stranger, for soon after he was committed to the Tower for high treason, but was released, and acquitted, upon the whole being discovered to be nothing more than the effects of a vile conspiracy against him.

After queen Mary’s death, when the interests of the two courts were brought to a better agreement, king William thought fit to recall the earl of Marlborough to his privy council, and in June 1698 appointed him governor to the duke of Gloucester, with this extraordinary compliment: “My lord, make him but what you are, and my nephew will be all I wish to see him.” He continued in favour to the king’s death, as appears from his having been three times appointed one of the lords justices during his absence; namely,



namely, July 16, 1698; May 31, 1699; and June 27, 1700. As soon as it was discerned that the death of Charles II. of Spain would become the occasion of another general war, the king sent a body of troops over to Holland, and made lord Marlborough commander in chief of them. He appointed him also ambassador extraordinary and minister plenipotentiary to their high mightinesses, upon which he went immediately to Holland. The king following, and taking a view of the forces, dined with him at his quarters in Sept. 1700; and this was one of the last favours he received from king William, who died the 8th of March following, unless we reckon his recommendation of him to the princess of Denmark, a little before his death, as the properest person to be trusted with the command of the army, which was to protect the liberty of Europe. About a week after, he was elected knight of the Garter, and soon declared captain-general of all her majesty's forces in England and abroad; upon which he was immediately sent over to the Hague with the same character that he had the year before. His stay in Holland was very short; only just long enough to give the States General the necessary assurances of his mistress's sincere intention to pursue the plan that had formerly been settled. The states concurred with him in all that he proposed, and made him captain-general of all their forces, appointing him 100,000 florins per annum.

On his return to England he found the queen's council already divided; some being for carrying the war on as auxiliaries only, others for declaring against France and Spain immediately, and so becoming principals at once. The earl of Marlborough joined with the latter; and these carrying their point, war was declared May 4, 1702, and approved afterwards by parliament, though the Dutch at that time had not declared. The earl took the command June 20; and discerning that the States were made uneasy by the places which the enemy held on their frontiers, he began with attacking and reducing them. Accordingly, in this single campaign, he made himself master of the castles of Gravenbroeck and Waerts, the towns of Venlo, Ruremond, and Stevenswaert, together with the city and citadel of Liege; which last was taken sword in hand. These advantages were considerable, and acknowledged as such by the States, but they had like to have been of very short date; for the army separating in the neighbourhood of Liege, Nov. 3, the earl was taken the next day in his passage by water, by a small party of thirty men, from the garrison at Gueldres; but it being towards night, and the earl insisting upon an old pass given to his brother, and now out of date, was suffered to proceed, and arrived at the Hague, when they were in the utmost consternation at the accident which had befallen him.

The winter approaching, he embarked for England, and arrived in London Nov. 28. The queen had been complimented some time before by both houses of parliament, on the success of her arms in Flanders;



Flanders; in consequence of which there had been a public thanksgiving, Nov. 4, when her majesty went in great state to St. Paul's. Soon after, a committee of the House of Commons waited upon him with the thanks of the House; and Dec. 2, her majesty declared her intention in council of creating him a duke; which she soon did, by the title of marquis of Blandford and duke of Marlborough. She likewise added a pension of 5000*l.* per annum out of the Post-office during her own life, and sent a message to the House of Commons, signifying her desire that it might attend the honour she had lately conferred; but with this the House would not comply; contenting themselves, in their address to the queen, with applauding her manner of rewarding public service, but declaring their inability to make such a precedent for alienating the revenue of the crown.

He was on the point of returning to Holland, when, Feb. 8, 1702-3, his only son, the marquis of Blandford, died at Cambridge, at the age of eighteen. This afflicting accident did not, however, long retard him; but he passed over to Holland, and arrived at the Hague March 6.

The nature of our work will not suffer us to relate all the military transactions in which the duke of Marlborough was engaged; it is sufficient to say, that, numerous as they were, they were all successful. The French had a great army this year in Flanders, in the Low Countries, and in that part of Germany which the elector of Cologne had put into their hands, and prodigious preparations were made under the most experienced commanders; but the vigilance and activity of the duke baffled them all. When the campaign was over, his grace went to Dusseldorp, to meet the late emperor, then styled Charles III. king of Spain, who made him a present of a rich sword from his side, with very high compliments; and then returning to the Hague, after a very short stay, came over to England. He arrived Oct. 13, 1703; and soon after king Charles, whom he had accompanied to the Hague, came likewise over to England, and arrived at Spithead the day after Christmas-day; upon which the dukes of Somerset and Marlborough were immediately sent down to receive and conduct him to Windsor.

In January the States desired leave of the queen for the duke to come to the Hague; which being granted, he embarked on the 15th, and passed over to Rotterdam. He went immediately to the Hague, where he communicated to the pensionary his sense of the necessity there was of attempting something the next campaign for the relief of the emperor; whose affairs at this time were in the utmost distress, having the Bavarians on one side, and the Hungarian malecontents on the other, making incursions to the very gates of Vienna, while his whole force scarce enabled him to maintain a defensive war. The scheme being approved of, and the plan of it adjusted, the duke returned to England Feb. 14.

When



When measures were properly settled at home, April 8, 1704, he embarked for Holland; where, staying about a month to adjust the necessary steps, he began his march towards the heart of Germany; and after a conference held with prince Eugene of Savoy, and Lewis of Baden, he arrived before the strong intrenchments of the enemy at Schellenburgh, very unexpectedly, on June 21; whom, after an obstinate and bloody dispute, he entirely routed. It was on this occasion that the emperor wrote the duke a letter with his own hand, acknowledging his great services, and offering him the title of a prince of the empire, which he modestly declined, till the queen afterwards commanded him to accept of it. He prosecuted this success, and the battle of Hochstet was fought by him and prince Eugene, on August 2; when the French and Bavarians were the greatest part of them killed and taken, and their commander, marshal Tallard, made a prisoner. After this glorious action, by which the empire was saved, and the whole electorate of Bavaria conquered, the duke continued his pursuit till he forced the French to repass the Rhine. Then prince Lewis of Baden laid siege to Landau, while the duke and prince Eugene covered it; but it was not taken before the 12th of November. He made a tour also to Berlin; and, by a short negociation, suspended the disputes between the king of Prussia and the Dutch, by which he gained the good-will of both parties.

When the campaign was over, he returned to Holland, and Dec. 14, arrived in England. He brought over with him marshal Tallard, and twenty-six other officers of distinction, an hundred and twenty-one standards, and an hundred and seventy-nine colours, which by her majesty's order were put up in Westminster-hall. He was received by the queen with the highest marks of esteem, and had the solemn thanks of both houses of parliament. Besides this, the Commons addressed her majesty to perpetuate the memory of this victory, which she did by granting Woodstock, with the hundred of Wotton, to him and his heirs for ever. This was confirmed by an act of parliament, which passed on the 14th of March following, with this remarkable clause, that they should be held by tendering to the queen, her heirs and successors, on August 2, every year for ever, at the castle of Windsor, a standard with three fleurs de lys painted thereon. Jan. 6, the duke was feasted by the city; and Feb. 8, the Commons addressed the queen, to testify their thanks for the wise treaty which the duke had concluded with the court of Berlin, by which a large body of the Prussian troops were sent to the assistance of the duke of Savoy.

The next year, 1705, he went over to Holland in March, with a design to execute some great schemes which he had been projecting in the winter. The campaign was attended with some successes, which would have made a considerable figure in a campaign under any other general, but are scarcely worth mentioning where the duke of Marlborough commanded. He could not carry into execution his



his main project, on account of the impediments he met with from the allies, and in this respect was greatly disappointed. The season for action being over, he made a tour to the courts of Vienna, Berlin, and Hanover. At the first of these, he acquired the entire confidence of the new emperor, Joseph, who presented him with the principality of Mindelheim; at the second, he renewed the contract for the Prussian forces; and at the third, he restored a perfect harmony, and adjusted every thing to the elector's satisfaction. After this he returned to the Hague, and towards the close of the year embarked for, and arrived safe in England. Jan. 7, the House of Commons came to a resolution to thank his grace of Marlborough, as well for his prudent negotiations, as for his great services; but, notwithstanding this, it very soon appeared, that there was a strong party formed against the war, and steps were taken to censure and disgrace the conduct of the duke.

All things being concerted for rendering the next year's campaign more successful than the former, the duke, in the beginning of April, 1706, embarked for Holland. This year the famous battle of Ramillies was fought, and won upon May 12, being Whitsunday. The duke was twice here in the utmost danger, once by a fall from his horse, and a second time by a cannon-shot, which took off the head of colonel Bingfield, as he was holding the stirrup for him to remount. The advantages gained by this victory were so far improved by the vigilance and wisdom of the duke, that Louvain, Brussels, Mechlin, and even Ghent and Bruges, submitted to king Charles without a stroke, and Oudenard surrendered upon the first summons. The city of Antwerp followed this example; and thus, in the short space of a fortnight, the duke reduced all Brabant, and the marquisate of the holy empire, to the obedience of king Charles. He afterwards took the towns of Ostend, Menin, Denendermonde, and Aeth. The forces of the allies, after this glorious campaign, being about to separate, his grace went to the Hague Oct. 16, where the proposals which France had made for a peace, contained in a letter from the elector of Bavaria to the duke of Marlborough, were communicated to the ministers of the allies, after which he embarked for England, Nov. 15.

He arrived at London Nov. 18, 1706; and though at this time there was a party formed against him at court, yet the great services he had done the nation, and the personal esteem the queen always had for him, procured him an universal good reception. The House of Commons, in their address to the queen, spoke of the success of the campaign in general, and of the duke of Marlborough's share in particular, in the strongest terms possible; and the day after unanimously voted him their thanks, as did the lords. They went still farther; for, Dec. 17, they addressed the queen for leave to bring in a bill to settle the duke's honours upon the male and female issue of his daughters. This was granted; and Blenheim-



house, with the manor of Woodstock, was, after the decease of the duchess, upon whom they were settled in jointure, intailed in the same manner with the honours. Two days after this, the standards and colours taken at Ramillies being carried in state through the city, in order to be hung up in Guildhall, the duke was invited to dine with the lord mayor, which he did. The last day of the year was appointed for a general thanksgiving, and her majesty went in state to St. Paul's; in which there was this singularity observed, that it was the second thanksgiving within the year. Jan. 17 the House of Commons presented an address to the queen, in which they signified, that as her majesty had built the house of Blenheim to perpetuate the memory of the duke of Marlborough's services, and as the House of Lords had ordered a bill for continuing his honours, so they were desirous to make some provision for the more honourable support of his dignity. In consequence of this, and of the queen's answer, the pension of 5000*l.* per annum from the Post-office was settled in the manner the queen had formerly desired of another House of Commons, which happened not to be in quite so good a temper.

These points adjusted, the duke made haste to return to his charge, it being thought essentially necessary he should acquaint the foreign ministers at the Hague, that the queen of Great Britain would hearken to no proposals for a peace, but what would firmly secure the general tranquillity of Europe. The campaign of the year 1707 proved the most barren one he ever made, which was chiefly owing to a failure on the part of the allies, who began to flag in supporting the common cause. Nor did things go on more to his mind at home; for, upon his return to England, after the campaign was over, he found that the fire, which he suspected the year before, had broke out in his absence; that the queen had a female favourite, who was in a fair way of supplanting the duchess, and that she listened to the insinuations of a statesman, who was no friend to him. He is said to have borne all this with firmness and patience, though he easily saw whither it tended; and went to Holland, as usual, early in the spring of 1708, arriving at the Hague March 19. The ensuing campaign was carried on by the duke, in conjunction with prince Eugene, with such prodigious success, that the French king thought fit, in the beginning of 1709, to set on foot a negociation for peace. The House of Commons this year gave an uncommon testimony of their respect for the duke of Marlborough; for, besides addressing the queen, they, Jan. 22, 1708-9, unanimously voted him thanks, and ordered them to be transmitted to him abroad by the speaker. He returned to England Feb. 25, and on his first appearance in the House of Lords, received the thanks of that august assembly. His stay was so very short, that we need not dwell upon what passed in the winter. It is sufficient to say, that they who feared the dangerous effects of those artful proposals France had been making



making for the conclusion of a general peace, were also of opinion, that nobody was so capable of setting their danger in a true light in Holland, as his grace of Marlborough. This induced the queen to send him thither, at the end of March, with the character of her plenipotentiary, which contributed not a little to the enemy's disappointment, by defeating all their projects.

Marshal Villars commanded the French army, in the campaign of 1709; and Lewis XIV. expressed no small hopes of him, in saying, a little before the opening of it, that "Villars was never beat." However, the siege of Tournay, and the battle of Malplaquet, convinced the monarch, that Villars was not invincible. Upon the news of the glorious victory, gained Aug. 1. 1709, the city of London renewed their congratulatory addresses to the queen; and her majesty in council, Oct. 3, ordered a proclamation for a general thanksgiving. The duke of Marlborough came to St. James's, Nov. 10, and soon after received the thanks of both houses; and the queen, as if desirous of any occasion to shew her kindness to him, appointed him lord lieutenant and custos rotulorum of the county of Oxford. But amidst these honours, preferments, and favours, he was really chagrined to the last degree: he perceived that the French intrigues began to prevail both in England and Holland; the affair of Dr. Sacheverell had thrown the nation into a ferment; and the queen was not only estranged from the duchess of Marlborough, but had taken such a dislike to her, that she seldom appeared at court.

In the beginning of 1710, the French set on foot a new negotiation for a peace, which was commonly called the treaty of Gertruydenburg. The States upon this having shewn an inclination to enter into conferences with the French plenipotentiaries, the House of Commons immediately framed an address to the queen, that she would be pleased to send the duke of Marlborough over to the Hague. She did so; and towards the latter end of February, he went to the Hague, where he met with prince Eugene, and soon after set out with him for the army, which was assembled in the neighbourhood of Tournay. This campaign was very successful, many towns being taken, and fortresses reduced; notwithstanding which, when the duke came over to England, as he did about the middle of December, he found his interest declining, and his services set at nought. The negotiations for peace were carried on during a great part of the summer, but ended at last in nothing. In the midst of the summer, the queen began the great change in her ministry, by removing the earl of Sunderland from being secretary of state; and on August 8, the lord treasurer Godolphin was likewise removed. Upon the meeting of the parliament, no notice was taken in the addresses of the duke of Marlborough's success; an attempt, indeed, was made to procure him the thanks of the House of Peers, but it was eagerly opposed by the duke of Argyle. His grace was



kindly received by the queen, who seemed desirous to have him live upon good terms with her new ministry; but this was thought impracticable, and it was every day expected that he would lay down his commission. He did not do this, but he carried the golden key, the ensign of the duchess of Marlborough's dignity, Jan. 19, 1710-11, to the queen, and resigned all her employments with great duty and submission. With the same firmness and composure he consulted the necessary measures for the next campaign, with those whom he knew to be no friends of his, and treated all parties with candour and respect. There is no doubt that the duke felt some inward disquiet, though he shewed no outward concern, at least for himself; but when the earl of Galway was very indecently treated in the House of Lords, the duke of Marlborough could not help saying, "it was somewhat strange that generals, who had acted according to the best of their understandings, and had lost their limbs in their service, should be examined like offenders about insignificant things."

An exterior civility, in court language styled a good understanding, being established between the duke and the new ministry, the duke went over to the Hague, to prepare for the next campaign, which at the same time he knew would be his last. He exerted himself in an uncommon manner, and was attended with the same success as usual. There was in this campaign a continued trial of skill between the duke of Marlborough and marshal Villars; and, as great a general as the latter was, he was obliged at length to submit to the former. He embarked for England when the campaign was over, and came to London Nov. 8. He shewed some caution in his manner of coming; for happening to land the very night of queen Elizabeth's inauguration, when great rejoicings were intended by the populace, he continued very prudently at Greenwich, and the next day waited on the queen at Hampton-court, who received him graciously. He was visited by the ministers, and visited them; but he did not go to council, because a negociation of peace was then on the carpet, upon a basis which he did by no means approve. He acquainted her majesty in the audience he had at his arrival, that he could not concur in the measures of those who directed her councils, so he would not distract them by a fruitless opposition. Yet finding himself attacked in the House of Lords, and loaded with the imputation of having protracted the war, he vindicated his conduct and character with great dignity and spirit; and in a most pathetic speech appealed to the queen his mistress, who was there incognito, for the falshood of that imputation; declaring, that he was as much for a peace as any man, provided it was such a peace as might be expected from a war undertaken on such just motives, and carried on with uninterrupted success. This had a great effect on that august assembly, and perhaps made some impression on the queen; but at the same time it gave such an edge to the resentment of his enemies,

who



who were then in power, that they resolved at all adventures to remove him. Those who were thus resolved to divest him of his commission, found themselves under a necessity to engage the queen to take it from him. This necessity arose chiefly from prince Eugene's being expected to come over with a commission from the emperor; and to give some kind of colour to it, an inquiry was promoted in the House of Commons, to fix a very high imputation upon the duke, as if he had put very large sums of public money into his own pocket. When a question to this purpose had been carried, the queen, by a letter conceived in very obscure terms, acquainted him with her having no farther occasion for his service, and dismissed him from all his employments.

He was from this time exposed to a most painful persecution. On the one hand, he was attacked by the clamours of the populace, and by those licentious scribblers who are always ready to espouse the quarrels of a ministry, and to insult without mercy whatever they know may be insulted with impunity: on the other hand, a prosecution was commenced against him by the attorney-general, for applying public money to his private use; and the workmen employed in building Blenheim-house, though set at work by the crown, were encouraged to sue him for the money that was due to them. All his actions were also thamefully misrepresented. These uneasinesses, joined to his grief for the death of the earl of Godolphin, induced him to gratify his enemies, by going into a voluntary exile. Accordingly, he embarked at Dover, November 14, 1712; and, landing at Ostend, went to Antwerp, and so to Aix la Chapelle, being every where received with the honours due to his high rank and merit. The duchess also attended her lord in all his journeys, and particularly in his visit to the principality of Mindelheim, which was given him by the emperor, and exchanged for another at the peace, which was made while the duke was abroad. The conclusion of that peace was so far from restoring harmony among the several parties of Great Britain, that it widened their differences exceedingly; insomuch that the chiefs, despairing of safety in the way they were in, are said to have secretly invited the duke back to England. Be that as it will, it is very certain that he took a resolution of returning a little before the queen's death; and, landing at Dover, came to London, August 4, 1714. He was received with all demonstrations of joy, by those who, upon the demise of the queen, which had happened upon the 1st, were entrusted with the government; and, upon the arrival of George I. was particularly distinguished by acts of royal favour; for he was again declared captain-general and commander in chief of all his majesty's land forces, colonel of the first regiment of foot guards, and master of the ordnance.

His advice was of great use in concerting those measures by which the rebellion in 1715 was crushed; and his advice on this occasion

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was the last effort he made in respect to public affairs; for his infirmities increasing with his years, he retired from business, and spent the greatest part of his time, during the remainder of his life, at one or other of his country-houses. His death happened June 16, 1722, in his 73d year, at Windsor-lodge; and his corpse, on Aug. 9, was interred, with the highest solemnity, in Westminster-abbey. Besides the marquis of Blandford, whom we have already mentioned, he had four daughters, which married into the best families in the kingdom.

**CHURCHILL** (CHARLES), an English poet, and celebrated satyrift, was son of the Rev. Charles Churchill, curate and lecturer of St. John's, Westminster, and born in 1731. He was educated at Westminster school, where his capacity was deemed greater than his application; so that he had the character of one of those who could do something if he would. It is easy to conceive, that a strong imagination and violent spirits, such as he possessed, could not tamely pace on in the trammels of a school education. When sent to Oxford, he was refused admittance, for want of skill in the learned languages: it is said that he could have passed the examination if he would, but that he so despised the trifling questions put to him, as even to ridicule the gentleman who examined him. Upon returning from Oxford, he applied again to his studies at Westminster; and there, at the age of seventeen, contracted an intimacy with a lady, to whom he was married. At the usual age of going into orders, he was ordained by the bishop of London, though he had taken no degree, nor studied in either university; and the first employment he had was a curacy in Wales, of thirty pounds a year. In order to eke out his scanty finances, he entered into a branch of trade, which was no other than keeping a cyder cellar, and dealing in this liquor through that part of the country: but this did not answer, and a sort of rural bankruptcy was the consequence of his attempt.

Upon leaving Wales, he came to London, and his father dying soon after, he stepped into the church where he had officiated. To improve his income, he also undertook to teach young ladies to read and write English; and was employed for this purpose in a boarding-school, where he behaved with the most exact decorum. His revenue, however, not sufficing for his style of living, several debts were contracted, and a gaol seemed ready to complete his misfortunes. Mr. Lloyd, the father of the poet of that name, and who was second master of Westminster school, relieved him from this distress, by paying his debts, or at least satisfying his creditors; and Mr. Lloyd, the son, soon after publishing his much-applauded poem, entitled "The Actor," Churchill followed his example, and undertook "The Rosciad." It first came out without the name of the author; but the justness of it's remarks, and particularly  
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the severity of the satire, greatly excited the public curiosity. Though he never disowned this piece, but even openly gloried it; yet the public seemed unwilling to give him credit for in it, and ascribed it to a combination of wits, such as Lloyd, Colman, Thornton, &c. He set his name, however, to the second edition. His next performance was, "An Apology to the Critical Reviewers;" a performance much applauded also, and equally satirical with the former.

But what fame he got by these productions, which was indeed very great and deserved, he lost by his morals; and, while his writings amused the town, his actions disgusted it. Not intoxicated merely, but downright drunk with success, he now quitted his wife; and resigning his gown, with all clerical functions, commenced a man of the town, and indulged in all the gaieties and even vices of it. His next poem was entitled "Night;" and after that he published "The Ghost." Dr. Johnson, the author of "The Rambler," had, it seems, spoken lightly of Churchill's productions: in this poem he has described Johnson under the character of Pomposo, and the description is allowed to have merit. The poems, "Night" and "The Ghost," had not the rapid sale expected by the author; but "The Prophecy of Famine," which succeeded, produced him again in all his lustre. It had all the circumstances of time, place, and party, to recommend it; and Mr. Wilkes said, before it's publication, "that he was sure it must take, because it was at once personal, poetical, and political." He afterwards published his "Epistle to Hogarth," "Gotham," "Independence," "The Times," &c. in all which there are things great and shining; but, upon the whole, they seem written by a man who desired to avail himself of the public curiosity in his favour, and whose principal aim herein was at the pockets of his readers.

In October 1764 he went over to Boulogne, on a visit to Mr. Wilkes, and was there attacked by a fever, which carried him off the 5th of November. After his death, his poems were collected and printed together, in two vols. 8vo.

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CIACCONIUS (*Petrus*), a very learned critic of Spain, was born at Toledo in 1525, and died at Rome in 1581. He was employed with others, by Pope Gregory XIII. in correcting the calendar. We have learned notes of his upon Arnobius, Tertullian, Cassian, Pompeius, Justus, Cæsar, Pliny, Terence, &c. He was the author, likewise, of some separate little treatises, one particularly, "De Triclinio Romano;" which, with those of Fulvius Ursinus and Mercurialis, upon the same subject, hath been published at Amsterdam, 1664, in 12mo, with figures to illustrate the descriptions.



CIBBER (COLLEY), poet laureat to George II. comedian, and dramatic writer, was born at London November 6, 1671. His father, Caius-Gabriel Cibber, was a native of Hollstein, who came into England before the Restoration of Charles II. to follow his profession, which was that of a statuary. The basso relievo on the pedestal of the great column, or monument, in the city of London, and the two figures of the lunatics, the raving and melancholy, over the gates of Bethlehem hospital, are no bad proofs of his skill as an artist. His mother was the daughter of William Colley, Esq. of an ancient family of Glaiston in Rutland; and it was her brother, Edward Colley, Esq. who gave Cibber his Christian name. In 1682 he was sent to the free-school of Grantham in Lincolnshire; and such learning, he tells us, as that school could give him, is the most he ever pretended to; neither utterly forgetting, nor much improving it afterwards by study. In 1687 he was taken from Grantham to stand at the election of children into Winchester college, upon the strength and credit of being descended, by his mother's side, from William of Wykeham, the founder; but not succeeding here, he prevailed with his father to hasten him to the university. Mean while the revolution in 1688 happened, which gave a turn to Cibber's fortune; for, instead of going to an university, and qualifying himself for the church, for which his father had designed him, he was driven to take up arms in favour of the prince of Orange. This he did under the earl of Devonshire, at Nottingham, who was thither in his road to Chatsworth, in Derbyshire; where his father was then employed, with other artists of all kinds, in raising that seat from a Gothic to a Grecian magnificence.

Soon after this, Cibber betook himself to the stage, for which he had conceived a very early inclination; but he did not meet with much encouragement at first, being full three quarters of a year before he was taken into a salary of ten shillings per week, which, with the assistance of food and raiment at his father's house, he then thought, he says, a most plentiful accession, and himself the happiest of mortals. The first part in which he appeared with any glimpse of success, was the chaplain in the "Orphan," which he performed very well. Goodman, an old celebrated actor, upon seeing him in this part, affirmed with an oath, that he would one day make a good actor; and this commendation, from so perfect a judge, filled his bosom, as he tells us himself, with such transports, that he questioned whether Alexander himself, or Charles XII. of Sweden, felt greater at the head of their victorious armies. The next part he shone in, was that of lord Touchwood in Congreve's "Double Dealer," acted before queen Mary; which he got perfect in one day, upon the illness of Kynaston, who was to have acted it. To this he was recommended by the author; and he performed it so well, that Congreve made him the compliment of saying, he had not only answered, but exceeded his expectations: and he said more of him to his masters,



the patentees, upon which his salary was raised from 15s. a week, as it then stood, to 20. The part of Fondlewife, in the "Old Bachelor," was the next he distinguished himself in.

All this applause, nevertheless, which Cibber gained by acting, did not advance him in the manner he had reason to expect; and therefore, that he might leave nothing unattempted, he resolved to shew himself in some new line of distinction. With this view he wrote his first play, called "Love's last Shift," which was acted Jan. 1695, and in which he performed the part of Sir Novelty Fashion himself. This comedy met with the success it deserved; and the character of the fop was so well executed, that from thence Cibber was never thought to have his equal in parts of the same cast. From this time he began to write plays; and "it is observable," says he, "that my muse and my spouse (for he was married it seems) were equally prolific; that the one was seldom the mother of a child, but in the same year the other made me the father of a play. I think we had a dozen of each sort between us; of both which kinds some died in their infancy, and near an equal number of each were alive when I quitted the theatre."

"The Careless Husband" is reckoned his best play: and acted in 1704, with great and deserved success. Cibber himself says, that whatever favourable reception this comedy met with from the public, it would be unjust in him not to place a large share of it to the account of Mrs. Oldfield. There is no doubt, but this actress gave great spirit to it in the character of lady Betty Modish; yet not more than the author himself in the part of lord Foppington, wherein he was inimitable.

But of all his plays, none was of more importance to the public and to himself, than his comedy called "The Nonjuror;" which was acted in 1717, and dedicated to the king. Take the author's own account of it. "About this time, Jacobitism having lately exerted itself by a most unprovoked rebellion, I thought, that to set the authors and principles of that desperate folly in a fair light, by allowing the mistaken consciences of some their best excuse, and by making the artful pretenders to conscience as ridiculous as they were ungratefully wicked, was a subject fit for the honest satire of comedy; and what might, if it succeeded, do honour to the stage, by shewing the valuable use of it. To give life therefore to this design, I borrowed the Tartuffe of Moliere, and turned him into a modern Nonjuror. Upon the hypocrisy of the French character, I engrafted a stronger wickedness; that of an English popish priest, lurking under the doctrine of our own church, to raise his fortune upon the ruin of a worthy gentleman, whom his dissembled sanctity had seduced into the treasonable cause of a Roman Catholic outlaw. How this design in the play was executed, I refer to the readers of it: it cannot be mended by any critical remarks I can make in it's favour: let it speak for itself. All the reason I had to



think it no bad performance was, that it was acted eighteen days running; and that the party that were hurt by it, as I have been told, have not been the smallest number of my back friends ever since. But happy was it for this play, that the very subject was it's protection; a few smiles of silent contempt were the utmost disgrace, that on the first day of it's appearance it was thought safe to throw upon it; as the satire was chiefly employed on the enemies of the government, they were not so hardy as to own themselves such, by any higher disapprobation or resentment. But as it was probable I might write again, they knew it would not be long before they might, with more security, give a loose to their spleen, and make up accounts with me." And, as he foresaw, he had never after fair play given to any thing he wrote. He was the constant butt of Mist in his "Weekly Journal," and of all the Jacobite faction.

Another ill consequence, for we suppose it will be reckoned such, which attended the success of this play, was, that it laid the foundation of a misunderstanding between Pope and Cibber; which, growing in process of time from bad to worse, raised the latter to be the hero of the Dunciad: this Cibber himself tells us in his letter to Pope, printed in 1742. However, if the Nonjuror brought upon it's author some imaginary evils, it is certain that it procured him some very real goods; for when he presented it to George I. the king ordered him 200l. and the merit of it, as he himself confesses, made him poet laureat in 1730.

The same year he quitted the stage, though he occasionally appeared on it afterwards: in particular, when "Papal Tyranny in the reign of king John," a tragedy of his own, was acted in 1744, he performed the part of Pandolph the pope's legate with great spirit and vigour, though he was at that time above 70 years of age. He did not die till Dec. 1757. His plays, such of them as he thought worth preserving, he collected and published in 2 vols. 4to. Though Pope has made him the prince of dunces, yet we, who have no particular enmity to him, and consequently are not prejudiced, shall readily allow him to have been a man of parts; but then he was light and vain, and seemingly never so happy as when among the great, and making sport for people who had more money indeed, but for the most part less wit than himself. Yet we do not find, that there was any thing particularly bad or exceptionable in his character; and perhaps it may be but justice to his memory to say, when we consider the entertainment he has given the public, both as a writer and as an actor, that the world is the better for his having lived. He did not succeed in writing tragedy, any more than he did in acting it; nor in his poetical capacity, his odes not partaking of that genius and spirit which he has shewn in his comedies.

CIBBER



CIBBER (THEOPHILUS), son of the above, was born in 1703; and, about 1716, sent to Winchester school; where he received all the education he had to boast of, and we believe very soon after his return from thence came to the stage. Inclination and genius probably induced him to make this profession his choice; and the power his father possessed as a manager of the theatre-royal, together with the estimation he stood in as an actor, enabled this his son to pursue it with considerable advantages, which do not always so favourably attend the first attempts of a young performer. In this profession, however, he quickly gave proofs of great merit, and soon attained a considerable share of the public favour. His manner of acting was in the same walk of characters, which his father had with so much and so just a reputation supported. In his steps he trod; and though not with equal excellence, yet with sufficient to set him on a rank with most of the rising generation of performers, both as to present worth and future prospect of improvement.

The same natural imperfections, which were so long the bars to his father's theatrical advancement, stood still more strongly in his way. His person was far from pleasing, the features of his face rather disgusting. His voice had the same shrill treble, but without that musical harmony which his father was master of. Yet still an apparent good understanding and quickness of parts, a perfect knowledge of what he ought to represent, together with a vivacity in his manner, and a kind of effronterie, which was well adapted to the characters he was to represent, pretty amply counterbalanced those deficiencies. In a word, his first setting out in life seemed to promise the assurance of future happiness to him, both as to ease and even affluence of circumstances, as with respect to fame and reputation; had not one foible overclouded his brightest prospects, and at length led him into errors, the consequences of which it was almost impossible he should ever be able to retrieve. This foible was no other than a total want of economy. A fondness for indulgences, which a moderate income could not afford, probably induced him to submit to obligations, which it had the appearance of meanness to accept of. In short, his life was one continued series of distress, extravagance, and perplexity, till the winter 1757, when he was engaged by Sheridan to go over to Dublin, to assist him in making a stand against the new theatre just then opened in opposition to him in Crow-street.

On this expedition Cibber embarked at Park Gate (together with Maddox, the celebrated wire dancer, who had also been engaged as an auxiliary to the same theatre) on board the Dublin Trader, some time in October; but the high winds, which are frequent then in St. George's Channel, and which are fatal to many vessels in their passage from this kingdom to Ireland, proved particularly so to this. The vessel was driven on the coast of Scotland, where it was



cast away; every soul in it (and the passengers were extremely numerous) perishing in the waves, and the ship itself so entirely lost, that scarcely any vestiges of it remained to indicate where it had been wrecked, excepting a box of books and papers, which were known to be Cibber's, and which were cast up on the western coast of Scotland.

As a writer, he has not rendered himself very conspicuous, excepting in some appeals to the public on peculiar circumstances of his own distressed life. His name appears to "The Lives of the Poets of Great Britain and Ireland, 1753," 5 vols. 12mo: and in the dramatic way he has altered for the stage three pieces of other authors, and produced one of his own. Their title are, 1. Henry VI. a Tragedy from Shakespear. 2. The Lover, a Comedy. 3. Patie and Peggy, a Ballad Opera. 4. An Alteration of Shakespear's Romeo and Juliet.

**CIBBER** (SUSANNA MARIA), who for several years was reckoned not only the best actress in England, but supposed by many to excel the celebrated mademoiselle Clairon of the Continent, was the daughter of an eminent upholsterer in Covent-garden, and sister to Dr. Thomas Augustin Arne, celebrated for his taste in musical composition. Her first appearance on the stage was as a singer, in which light the sweetness of her voice rendered her very conspicuous. However, her judgment, or her ear, did not seem to equal her natural powers in this respect; for to the last she sung out of tune in those short songs, which now and then came into her cast of parts. It was in this situation that, in April 1734, she married Theoph. Cibber, who had been before married to another wife; but the dying, as he informs us himself, Miss Arne's amiable and virtuous disposition induced him once more to marry: and the first year of their nuptials was attended with as much felicity, as could be expected from people that were poor and fond, and leading a life of splendid poverty. These nuptials were by no means agreeable to old Colley, who had entertained hopes of settling his son in a more respectable line of life than on the stage; but the amiable deportment of his daughter-in-law, and the seeming reformation of his son, induced him to forgive, and to take the young couple into favour.

As he was a manager of Drury-lane playhouse at that time, so he in general undertook to instruct the younger actors; and one day at a rehearsal, his son happening to mention his hope that young Mrs. Cibber might be brought on in speaking parts, as well as in the light of a singer, Colley desired she might be brought to speak before him. Upon her first attempt to declaim in tragedy, as he informs us, he was surprized at such a variety of powers united; her speaking voice was perfectly musical, her expression both in voice and feature strong and pathetic at pleasure, and her figure at that time perfectly in proportion.



portion. He therefore assiduously undertook to cultivate those talents, and taught her at home for some time with great application.

Her first appearance was in 1736, in the character of Zara, in Aaron Hill's tragedy, being it's first representation. The audience were both delighted and astonished with her excellence; for she had united grace with majesty, even in a greater degree than Mrs. Oldfield had done before. The consequence was, that by her merit the piece, which was at best an indifferent translation, made it's way upon the stage; and her reputation as an actress was established beyond the power of envy to remove. Her salary now therefore was raised from 30s. a week to double that sum; and her husband, as well as her father-in-law, began to felicitate themselves that they had made so valuable an alliance.

But though Mrs. Cibber's excellence as an actress was never after disputed, yet the tranquillity of the family into which she was matched was by no means rendered permanent by her success. She was married to a man who was luxurious and prodigal, and rapacious after money to gratify a thousand calls from passions of vanity. His pride however not permitting him to restrain his expences, though he gratified them even at the expence of that pride, he was resolved to make a sacrifice of what every honest man holds dear; we mean, the honour of his wife. With this view therefore he cemented the closest friendship with a gentleman, whom we will call Mr. Benefit; for that was the name which Cibber gave him. This gentleman he introduced to his wife, recommended to her, gave them frequent interviews, and even saw them put, as if by accident, in the same bed. All this appeared upon the trial afterwards commenced by himself for criminal correspondence. Thus our actress, assailed on every side, by the persuasions of her husband, by the disagreeableness of his person, by the worthlessness of his heart, by the indigence to which she was reduced from his prodigality, by the insinuations of her lover, by his pleasing address, by numerous temptations at first resisted, yet still repeated; is it, we say, to be wondered at, if she at last yielded up her person, and having given up that, if she gave also her heart? In short, the lover and the actress were happy; nor was the husband, who by these means recruited his diminished finances, less pleased. But he had still an hidden motive of satisfaction unknown to the lovers, which he soon brought forward to strike them with astonishment. This was no other than the commencement of a suit for criminal conversation, laying his damages against the gentleman at 5000l. How the jury looked upon this affair, may be seen by their verdict, which only gave the plaintiff 10l. costs; a sum not sufficient to reimburse him a fortieth part of his expences.

From that time Mrs. Cibber discontinued living with her husband, and resided entirely with Mr. Benefit, with whom she lived  
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in the most perfect friendship. What degree of reputation she possessed even to her latest attempts upon the stage, may be known by the character given of her in an account of a contemporary writer. "Her person," says this panegyrist, "is still perfectly elegant; for although she is somewhat declined beyond the bloom of youth, and even wants that embonpoint which sometimes is assistant in concealing the impressions made by the hand of time, yet there is so complete a symmetry and proportion in the different parts which constitute this lady's form, that it is impossible to view her figure, and not think her young, or look in her face and not consider her handsome. Her voice is beyond conception plaintive and musical, yet far from being deficient in power; for the expression of resentment and disdain, and so much command of feature does she possess, for the representation of pity or rage, that it would be difficult to say whether she affects the hearts of an audience most, when playing the gentle, the delicate Celia, or the haughty, the resenting Hermione; in the innocent love-sick Juliet, or in the enraged, the forsaken Alicia. In a word, in every cast of tragedy she is excellent."

A gentleman who was in company with Mr. Garrick when the news of her death was brought, heard him thus pronounce her eulogium: "Then Tragedy expired with her; and yet she was the greatest female plague belonging to my house. I could easily parry the artless thrusts, and despise the coarse language, of some of my other heroines; but whatever was Cibber's object, a new part, or a new dress, she was always sure to carry her point, by the acuteness of her invention, and the steadiness of her perseverance."

Besides her excellence as an actress, she has some claims to our esteem as a translator, the "Oracle of St. Foix" being rendered by her into English in 1752, and played for her benefits not entirely without success. The disorder of which she died was very peculiar, being supposed to be a rupture of one of the coats of the stomach, which formed a sack at the bottom of it, into which the food passed, and thus prevented digestion. She died Jan. 30, 1766, and was buried in the cloisters of Westminster-abbey; leaving one child by the gentleman with whom she cohabited.

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**CICERO** (MARCUS TULLIUS), was one of the greatest men of antiquity, whether we consider him as an orator, a statesman, or a philosopher. He was born Jan. 3, in the 647th year of Rome, about 107 years before Christ. His mother's name was Helvia, who was rich and well descended. As to his father's family, nothing was delivered of it but in extremes: which is not to be wondered at in the history of a man, whose life was so exposed to envy, as Cicero's, and who fell a victim at last to the power of his enemies. Some derive his descent from kings, others from mechanics: but the truth, as it commonly happens in such cases, lay



between both : for his family, though it had never borne any of the great offices of the republic, was yet very ancient and honourable; of principal distinction and nobility in that part of Italy in which it resided; and of equestrian rank, from its first admission to the freedom of Rome. The place of his birth was Arpinum; a city anciently of the Samnites, now part of the kingdom of Naples. It had the honour also of producing the great C. Marius; which gave occasion to Pompey to say in a public speech, that Rome was indebted to this corporation for two citizens, who had, each in his turn, preserved it from ruin.

The family seat was about three miles from the town, in a situation extremely pleasant, and well adapted to the nature of the climate. It was surrounded with groves and shady walks, leading from the house to a river called Fibrenus; which was divided into two equal streams by a little island, covered with trees and a portico, contrived both for study and exercise, whither Cicero used to retire, when he had any particular work upon his hands. The clearness and rapidity of the stream, murmuring through a rocky channel; the shade and verdure of its banks, planted with tall poplars; the remarkable coldness of the water; and, above all, its falling by a cascade into the noble river Liris, a little below the island, presents us with the idea of a most beautiful scene. This is the description which Cicero himself has, in several parts of his works, given of the place. But there cannot be a better proof of its delightfulness, than that it is now possessed by a convent of monks, and called the Villa of St. Dominic. Upon which the fine writer of his life could not forbear crying out, “Strange revolution! to see Cicero’s porticos converted to monkish cloisters! the seat of the most refined reason, wit, and learning, to a nursery of superstition, bigotry, and enthusiasm! What a pleasure, says he, “must it give to these Dominican inquisitors, to trample on the ruins of a man, whose writings, by spreading the light of reason and liberty through the world, have been one great instrument of obstructing their unwearied pains to enslave it!”

He was educated at Rome with his cousins, the young Aculeos, in a method approved and directed by L. Crassus, and placed there in a public school under an eminent Greek master; which was thought the best way of educating one, who was designed to appear on the public stage, and who, as Quintilian observes, “ought to be so bred, as not to fear the sight of men; since that can never be rightly learned in solitude, which is to be produced before crowds.” Cicero’s father, encouraged by the promising genius of his son, spared no cost nor pains to improve it by the help of the ablest masters; and among the other instructors of his early youth, put him under the care of the poet Archias, who came to Rome with an high reputation for learning and poetry, when Cicero was about five years



years old ; and who was afterwards defended by Cicero in a most elegant oration, which is still extant.

After finishing the course of these puerile studies, he took the manly gown, or the ordinary race of the citizens, which in his time it was usual to do at the age of 16 : and being then introduced into the forum, was placed under the care of Q. Mucius Scævola the augur, the principal lawyer as well as statesman of that age ; and after his death applied himself to another of the same family, Scævola the high-priest ; a person of equal character for probity and skill in the law.

Under these masters he acquired a complete knowledge of the laws of his country : a foundation useful to all who design to enter into public affairs ; and thought to be of such consequence at Rome, that it was the common exercise of boys at school, to learn the laws of the 12 tables by heart, as they did their poets and classic authors. In the mean time he did not neglect his poetical studies, which he had pursued under Archias : for he now translated “ Aratus on the Phænomena of the Heavens,” into Latin verse, of which many fragments are still extant ; and published also an original poem of the heroic kind, in honour of his countryman C. Marius. This was much admired and often read by Atticus ; and old Scævola was so pleased with it, that in the epigram, which he seems to have made upon it, he declares, that it would live as long as the Roman name and learning subsisted. Some have been ready to think, that Cicero’s poetical genius would not have been inferior to his oratorical, if it had been cultivated with the same diligence : but this perhaps we shall do well to attribute to that fondness for a favourite character, which will not suffer us to deny it any perfection or accomplishment. “ Non omnes possumus omnia,” is a truth, which may be applied to the greatest genius that ever was born ; and which, if it had been considered a little more than it has been, would have prevented many even of uncommon abilities, from making themselves ridiculous, by pretending to qualities which they have not possessed. There seems to have been something in Cicero too copious and exuberant, ever to have submitted to that discipline and correctness which poetry requires ; and, though he is said to have had the honour of correcting Lucretius’s poem, yet it is certain, that all his own productions in this way were entirely eclipsed by those of the succeeding generation, and treated even with some degree of contempt.

The peace of Rome being now disturbed by a domestic war, which writers call the Italic, Social, or Marfic ; Cicero took the opportunity of making a campaign, and served as a volunteer under Sylla. For though he had not much of the warlike in his make, and therefore, as we may suppose, would not be urged very powerfully by his natural inclination into such sort of scenes, yet even those, who ap-  
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plied themselves to the peaceful studies, and the management of civil affairs at Rome, were obliged to acquire a competent share of military skill, for the sake of governing provinces and commanding armies, to which they all succeeded of course from the administration of the great offices of state. Cicero's attention and pains however were chiefly employed in improving himself in those studies; which conduced to perfect him in the arts of peace. He was constant in his attendance upon orators and philosophers; resumed his oratorial studies under Molo the Rhodian, who was one of the principal orators of that age; and is supposed to have written those rhetorical pieces on the subject of invention, which he afterwards condemned, and retracted in his advanced age, as unworthy of his maturer judgment. He became the scholar of Philo the academic; studied logic with Diodorus the stoic; and declaimed daily in Latin and Greek with his fellow students M. Piso and Q. Pompeius, who were a little older than himself, and with whom he had contracted an intimate friendship. And that he might neglect nothing which could any ways contribute to his perfection, he spent the intervals of his leisure in the company of the ladies; such of them at least, as were remarkable for their politeness and knowledge of the fine arts; in which he should be imitated and followed by the learned and philosophers of every age; such sort of converse being indeed the best, we had almost said, the only means of reforming that pedantry, and brushing off that rust, which men are apt to contract from a life of solitude and study.

Cicero had now run through all that course of discipline, which he lays down as necessary to form the complete orator; and perfectly accomplished, he offered himself to the bar at the age of 26. He undertakes the cause of P. Quinctius, and defends S. Roscius of Ameria, in a manner which gained him the applause of the whole city. The same age this, as the learned have observed, in which Demosthenes first began to distinguish himself in Athens; as if, in these geniuses of the first magnitude, that was the proper season of blooming towards maturity.

He was 28 years old, when he set forward upon his travels to Greece and Asia; the fashionable tour of all those, who travelled either for curiosity or improvement. His first visit was to Athens, the capital seat of arts and sciences; where he met with his school-fellow T. Pomponius, who, from his love to Athens, and his spending a great part of his days in it, obtained the surname of Atticus: and here they revived and confirmed that memorable friendship which subsisted between them through life, with so celebrated a constancy and affection. From Athens he passed into Asia, and after an excursion of two years, came back again to Italy. This voyage of Cicero seems to be the only scheme and pattern of travelling, from which any real benefit is to be expected. He did not stir abroad, till he had completed his education at home; for nothing



can be more pernicious to a nation, than the necessity of a foreign one. He had acquired in his own country whatever was proper to form a worthy citizen and magistrate, and therefore went confirmed by a maturity of age and reason, against the impressions of vice, not so much to learn, as to polish what he had learnt, by visiting those places where arts and sciences flourished in their greatest perfection; and he staid no where any longer than his benefit, not his pleasure, detained him. Hence at length he returned, not fraught with vice and folly, as we too often see it happen, but possessed of every accomplishment, which could improve and adorn a man of sense.

Cicero was now arrived at Rome, and after one year more spent at the bar, obtained in the next place the dignity of quæstor. Among the causes which he pleaded before his quæstorship was that of the famous comedian Roscius, whom a singular merit in his art had recommended to the familiarity and friendship of the greatest men in Rome. The quæstors were the general receivers or treasurers of the republic, and were sent annually into the provinces distributed to them, as they always were, by lot. The island of Sicily happened to fall to Cicero's share; and that part of it, for it was thought considerable enough to be divided into two provinces, which was called Lilybaum. This office he received not as a gift, but a trust; and he acquitted himself so extremely well in it, that he gained the love and admiration of all the Sicilians. In the hours of leisure from his provincial affairs he employed himself very diligently, as he used to do at Rome, in his rhetorical studies. Before he left Sicily, he made the tour of the island, to see every thing in it that was curious, and especially the city of Syracuse; where he discovered the tomb of Archimedes to the magistrates, who were shewing him the curiosities of the place, but who to his surprize knew nothing at all of any such tomb. He came away from Sicily, highly pleased with the success of his administration, and flattering himself that all Rome was celebrating his praises, and that the people would grant him whatever he should desire.

In this imagination he landed at Puteoli, a considerable port adjoining to Baia, where there was a perpetual resort of the rich and great, as well for the delights of it's situation, as the use of it's baths and hot waters. But here, as he himself pleasantly tells the story, he was not a little mortified by the first friend he met: who asked him, "how long he had left Rome, and what news there? when he answered, that he came from the provinces: From Afric, I suppose, says another: and upon his replying with some indignation, No, I come from Sicily, a third, who stood by, and had a mind to be thought wiser, said presently, How! did not you know that Cicero was quæstor of Syracuse? Upon which, perceiving it in vain to be angry, he fell into the humour of the place, and made himself one of the company who came to the waters."



We have no account of the precise time of Cicero's marriage with Terentia, but it is supposed to have been celebrated immediately after his return from his travels to Italy, when he was about thirty years old. He was now disengaged from his quæstorship in Sicily, by which first step in the legal ascent and gradation of public honours, he had gained an immediate right to the senate, and an actual admission into it during life; and settled again in Rome, where he employed himself constantly in defending the persons and properties of its citizens, and was indeed a general patron. Five years were almost elapsed, since Cicero's election to the quæstorship, which was the proper interval prescribed by law, before he could hold the next office of ædile; to which he was now, in his thirty-seventh year, elected by the unanimous suffrage of the tribes, and preferably to all his competitors. After Cicero's election to the ædileship, but before his entrance into the office, he undertook the famed prosecution of C. Verres, the late prætor of Sicily; who was charged with many flagrant acts of injustice, rapine, and cruelty, during his triennial government of that island. This was one of the most memorable transactions of his life; for which he was greatly and justly celebrated by antiquity, and for which he will, in all ages, be admired and esteemed by the friends of mankind. The public administration was at that time, in every branch of it, most infamously corrupt. The great, exhausted by their luxury and vices, made no other use of their governments than to enrich themselves in the spoils of the foreign provinces. Their business was to extort money abroad, that they might purchase offices at home; and to plunder the allies in order to corrupt the citizens. The oppressed, in the mean while, found it in vain to seek relief at Rome, where there was none who cared either to impeach or condemn a noble criminal; the decision of all trials being in the hands of men of the same condition, who were usually involved in the same crimes, and openly prostituted their judgment on these occasions for favour or a bribe; so that the prosecution of Verres was both seasonable and popular, as it was likely to give some check to the oppressions of the nobility, as well as comfort and relief to the distressed subjects. Cicero had no sooner agreed to undertake it, than an unexpected rival started up, one Q. Cæcilius, a Sicilian by birth, who had been quæstor to Verres; and, by a pretence of personal injuries received from him, and a particular knowledge of his crimes, claimed a preference to Cicero in the task of accusing him, or at least to bear a joint share with him. But this pretended enemy was in reality a secret friend, employed by Verres himself to get the cause into his hands, in order to betray it: but in the first hearing Cicero easily shook off this weak antagonist, rallying his character and pretensions with a great deal of wit and humour, as we may see in the oration, which is yet extant, and called "*Divinatio*;" because here the judges, without the help of witnesses, were to divine, as it were, what was fit to be done.



This point being settled in favour of Cicero, an hundred and ten days were granted to him by law for preparing the evidence; in which he was obliged to make a voyage to Sicily, in order to examine witnesses, and collect facts to support the indictment. He was aware that all Verres's art would be employed to gain time, in hopes to tire out the prosecutors, and allay the heat of the public resentment; so that, for the greater dispatch, he took along with him his cousin L. Cicero, to ease him of a part of the trouble, and finished his progress through the island in less than half the time which was allowed to him. The Sicilians received him every where with all the honours due to his uncommon generosity, and the pains he was taking in their service; and all the cities concurred in the impeachment, except Syracuse and Messina, with which, being the most considerable of the province, Verres had taken care to keep up a fair correspondence, and which last continued throughout firm in its engagements to him. Cicero came back to Rome, to the surprise of his adversaries, much sooner than he was expected, and full charged with the most manifest proofs of Verres's guilt. On his return he found, what he suspected, a strong cabal formed to prolong the affair by all the arts of delay which interest or money could procure. This put him upon a new project of shortening the method of the proceeding, so as to bring it to an issue at any rate before the present prætor M. Glabrio and his assessors, who were like to be fair and equal judges. Instead, therefore, of spending any time in speaking, or employing his eloquence, as usual, in enforcing and aggravating the several articles of the charge, he resolved to do nothing more than to produce his witnesses, and offer them to be interrogated; where the novelty of the thing, and the notoriety of the guilt, which appeared at once from the very recital of the depositions, so confounded Hortensius, though the reigning orator at the bar, and usually styled the king of the forum, that he had nothing to say for his client. Verres, despairing of all defence, submitted immediately, without expecting the sentence, to a voluntary exile; where he lived many years, forgotten and deserted by all his friends. He is said to have been relieved in this miserable situation by the generosity of Cicero; yet was proscribed and murdered after all by Marc Antony, for the sake of those fine statues and Corinthian vessels of which he had plundered the Sicilians; "happy only," as Lactantius says, "before his death, to have seen the more deplorable end of his old enemy and accuser Cicero."

After the expiration of his ædileship, he lost his cousin L. Cicero, the late companion of his journey to Sicily; whose death was the more unlucky to him at this juncture, because he wanted his help in making interest for the prætorship, for which he now offered himself a candidate, after the usual interval of two years from the time of his being chosen ædile. However, such was the people's affection and regard for him, that in three different assemblies con-

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vened for the choice of prætors, two of which were dissolved without effect, he was declared every time the first prætor, by the suffrages of all the centuries.

This year a law was proposed by Manilius, one of the tribunes, that Pompey, who was then in Cilicia, extinguishing the remains of the piratic war, should have the government of Asia added to his commission, with the command of the Mithridatic war, and of all the Roman armies in those parts. Cicero supported this law with all his eloquence, in a speech still extant, from the rostra, which he had never mounted till this occasion; where, in displaying the character of Pompey, he draws the picture of a consummate general, with all the strength and beauty of colours which words can give. He was now in the career of his fortunes, and in sight, as it were, of the consulship, the grand object of his ambition; and therefore, when his prætorship was at an end, he would not accept any foreign province, the usual reward of that magistracy, and the chief fruit which the generality proposed from it. He had no particular love for money, nor genius for arms, so that those governments had no charms for him: the glory which he pursued was to shine in the eyes of the city, as the guardian of it's laws, to teach the magistrates how to execute, and the citizens how to obey them.

It is remarkable of Cicero, that amidst all the hurry and noise in which ambition had engaged him, he never neglected in the least those arts and studies in which he had been educated, but paid a constant attention to every thing which deserved the notice of a scholar and a man of taste. Even at this very juncture, though he was entirely taken up in suing for the consulship, he could find time to write to Atticus about statues and books. Atticus had resided many years at Athens, which gave Cicero an opportunity of employing him to buy a great number of statues, for the ornament of his several villas; especially that at Tusculum, in which he took the greatest pleasure, for it's delightful situation in the neighbourhood of Rome, and the convenience of an easy retreat from the hurry and fatigues of the city. Here he had built several rooms and galleries, in imitation of the schools and porticoes of Athens; which he called likewise by their Attic names of the Academy and Gymnasium, and designed for the same use of philosophical conferences with his learned friends. He had given Atticus a general commission to purchase for him any piece of Grecian art or sculpture, which was elegant and curious, especially of the literary kind, or proper for the furniture of his academy; which Atticus executed to his great satisfaction, and sent him at different times several cargoes of statues, which arrived safe, as he tells us, at the port of Cajeta, near to his Formian villa. Nor was he less eager of making a collection of Greek books, and forming a library, by the same opportunity of Atticus's help. This was Atticus's own passion; who, having free access to all the libraries of Athens, was employing his slaves in copying the works of  
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their best writers; not only for his own use, but for sale also, and the common profit both of the slave and master: for Atticus was remarkable, above all men of his rank, for a family of learned slaves, having scarce a footboy in his house who was not trained both to read and write for him. By this advantage, he had made a very large collection of choice and curious books, and signified to Cicero his design of selling them; yet seems to have intimated withal, that he expected a larger sum for them than Cicero would easily spare; which gave occasion to Cicero to beg of him, in several letters, to reserve the whole number for him, till he could raise money enough for the purchase.

Cicero being now in his forty-third year, the proper age required by law, declared himself a candidate for the consulship, along with six competitors, L. Sulpicius Galba, L. Sergius Catilina, C. Antonius, L. Cassius Longinus, Q. Cornificius, C. Licinius Sacerdos. The two first were patricians, the two next plebeians, yet noble; the two last the sons of fathers who had first imported the public honours into their families; Cicero was the only new man, as he was called, amongst them, or one born of equestrian rank. These were the competitors; and in this competition the practice of bribing was carried on as openly and as shamefully by Antonius and Catiline, as it usually is at our elections here in England; so openly, in short, that the senate attempted, though unsuccessfully, to give some check to it by a new and more vigorous law. However, as the election approached, Cicero's interest appeared to be superior to that of all the candidates; for the nobles themselves, though always envious, and desirous to depress him, yet out of regard to the dangers which threatened the city from many quarters, and seemed ready to burst out into a flame, began to think him the only man qualified to preserve the republic, and break the cabals of the desperate by the vigour and prudence of his administration; "for in cases of danger," as Sallust observes, "pride and envy naturally subside, and yield the post of honour to virtue." The method of choosing consuls was not by an open vote, but by a kind of ballot, or little rickets of wood distributed to the citizens, with the names of the several candidates severally inscribed upon each; but in Cicero's case the people were not content with this secret and silent way, but, before they came to any scrutiny, loudly and universally proclaimed Cicero the first consul; so that, as he himself says, "he was not chosen by the votes of particular citizens, but the common suffrage of the city; nor declared by the voice of the crier, but of the whole Roman people."

This year several alterations happened in his own family. His father died; his daughter Tullia was given in marriage, at the age of thirteen, to C. Piso Frugi, a young nobleman of great hopes, and one of the best families in Rome; and his son was also born in the same year: so that, with the highest honour which the public could bestow,



bestow, he received the highest pleasure which private life ordinarily admits, by the birth of a son and heir to his family.

His first care, after his election to the consulship, was to gain the confidence of Antonius, who was elected with him, and to draw him from his old engagements to the interests of the republic; being convinced that all the success of his administration depended upon it. He began, therefore, to tempt him by a kind of argument which seldom fails of its effect with men of his character; the offer of power to his ambition, and money to his pleasures. With these baits he caught him; and a bargain was presently agreed upon between them, that Antonius should have the choice of the best province which was to be assigned to them at the expiration of their year. Having laid this foundation for the laudable discharge of his consulship, he took possession of it, as usual, on the 1st of January; and had no sooner entered upon this high office, than he had occasion to exert himself against P. Servilius Rullus, one of the new tribunes, who had been alarming the senate with the promulgation of an Agrarian law; the purpose of which was, to create a decemvirate, or ten commissioners, with absolute power for five years over all the revenues of the republic, to distribute them at pleasure to the citizens, &c. These laws used to be greedily received by the populace, and was proposed therefore by factious magistrates, as oft as they had any point to carry with the multitude against the public good; so that Cicero's first business was to quiet the apprehensions of the city, and to baffle, if possible, the intrigues of the tribune. After routing him, therefore, in the senate, he pursued him into his own dominion, the forum; where, in an artful and elegant speech from the rostra, he gave such a turn to the inclination of the people, that they rejected this law with as much eagerness, as they had ever before received one. This alarm being over, another accident broke out, occasioned by the publication of a law of L. Otho, for the assignment of distinct seats in the theatres to the equestrian order, who used before to sit promiscuously with the populace. But this highly offended the people, who could not digest the indignity of being thrust so far back from their diversions; and might have endangered the peace of the city, if the effects of it had not been prevented by the authority of Cicero.

The next transaction of moment in which he was engaged, was the defence of C. Rabirius, an aged senator, in whose favour there is an oration of his still extant. But the grand affair of all, which constituted the glory of his consulship, and has transmitted his name with such lustre to posterity, was the skill he shewed, and the unwearied pains he took, in suppressing that horrid conspiracy, which was formed by Catiline and his accomplices, for the subversion of the commonwealth. Catiline was now renewing his efforts for the consulship with greater vigour than ever, and by such open methods of bribery, that Cicero published a new law against it, with the addi-



tional penalty of a ten years exile. Catiline, who knew the law to be levelled at him, formed a design to kill Cicero, with some other chiefs of the senate, on the day of election, which was appointed for October 20: but Cicero gave information of it to the senate the day before, upon which the election was deferred, that they might have time to deliberate on an affair of so great importance; and the day following, in a full house, he called upon Catiline to clear himself of this charge; where, without denying or excusing it, he bluntly told them, that "there were two bodies in the republic," meaning the senate and the people; "the one of them infirm, with a weak head; the other firm, without a head; which last had so well deserved of him, that it should never want a head while he lived." He had made a declaration of the same kind, and in the same place, a few days before; when, upon Cato's threatening him with an impeachment, he fiercely replied, that, "if any flame should be excited in his fortunes, he would extinguish it, not with water, but a general ruin." These declarations startled the senate, and convinced them, that nothing but a desperate conspiracy, ripe for execution, could inspire so daring an assurance; so that they proceeded immediately to that decree, which was the usual refuge in all cases of imminent danger, "of ordering the consuls to take care that the republic received no harm."

Catiline, repulsed a second time from the consulship, and breathing nothing but revenge, was now eager and impatient to execute his grand plot. He called a council, therefore, of all the conspirators, to settle the plan of the work, and divide the parts of it among themselves, and fix a proper day for the execution. The number of their chiefs was above thirty-five; partly of the senatorian, partly of the equestrian order: the senators were P. Cornelius Lentulus, C. Cethegus, P. Autronius, L. Cassius Longinus, P. Sylla, Serv. Sylla, L. Vargunteius, Q. Curius, Q. Annius, M. Porcius Lecca, L. Bestia. At a meeting of these it was resolved, that a general insurrection should be raised through Italy, the different parts of which were assigned to different leaders; that Rome should be fired in many places at once, and a massacre begun at the same time of the whole senate and all their enemies; that in the consternation of the fire and massacre, Catiline should be ready with his Tuscan army, to take the benefit of the public confusion, and make himself master of the city; where Lentulus, in the mean time, as first in dignity, was to preside in their general councils; Cassius to manage the affair of firing it; Cethegus to direct the massacre. But the vigilance of Cicero being the chief obstacle to all their hopes, Catiline was very desirous to see him taken off before he left Rome; upon which two knights of the company undertook to kill him the next morning in his bed, in an early visit, on pretence of business. They were both of his acquaintance, and used to frequent his house; and, knowing his custom of giving free access to all, made no doubt of  
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being readily admitted, as one of the two afterwards confessed. But the meeting was no sooner over, than Cicero had information of all that passed in it; for, by the intrigues of a woman named Fulvia, he had gained over Curius, her gallant, one of the conspirators of senatorian rank, to send him a punctual account of all their deliberations. He presently imparted his intelligence to some of the chiefs of the city, who were assembled that evening, as usual, at his house; informing them not only of the design, but naming the men who were to execute it, and the very hour when they would be at his gate. All which fell out exactly as he foretold; for the two knights came before break of day, but had the mortification to find the house well guarded, and all admittance refused to them.

This was the state of the conspiracy, when Cicero delivered the first of those four speeches which were spoken upon the occasion of it, and are still extant. The meeting of the conspirators was on November 6, in the evening; and on the 8th he summoned the senate to the Temple of Jupiter, in the Capitol, where it was not usually held but in times of public alarm. Catiline himself, though his schemes were not only suspected, but actually discovered, had the confidence to come to this very meeting; which so shocked the whole assembly, that none of his acquaintance durst venture to salute him; and the consular senators quitted that part of the house in which he sat, and left the whole clear to him. Cicero was so provoked by his impudence, that, instead of entering upon any business, as he designed, addressing himself directly to Catiline, he broke out into a most severe invective against him; and, with all the fire and force of an incensed eloquence, laid open the whole course of his villainies, and the notoriety of his treasons. Catiline, astonished by the thunder of this speech, had little to say for himself in answer to it; but, as soon as he was got home, and began to reflect on what had passed, perceiving it in vain to dissemble any longer, he resolved to enter into action immediately, before the troops of the republic were increased, or any new levies made; so that, after a short conference with Lentulus, Cethegus, and the rest, about what had been concerted in the last meeting, and promising a speedy return at the head of a strong army, he left Rome that very night with a small retinue. and made the best of his way to Manlius's camp, in Etruria; upon which he and Manlius were both declared public enemies by the senate.

In the midst of all this hurry, and soon after Catiline's flight, Cicero found leisure, according to his custom, to defend L. Murræna, one of the consuls elect, who was now brought to a trial for bribery and corruption. Cato had declared in the senate, that he would try the force of Cicero's late law upon one of the consular candidates; and he was joined in the accusation by one of the disappointed candidates, S. Sulpicius, a person of distinguished worth and character, and the most celebrated lawyer of the age; for whose



service, and at whose instance, Cicero's law against bribery was chiefly provided. Muræna was unanimously acquitted: but who can see, without some surprize, persons so attached to each other engaged in the same cause on opposite sides? Cicero had a strict intimacy all this while with Sulpicius, whom he had served with all his interest in this very contest for the consulship. He had a great friendship also with Cato, and the highest esteem of his integrity: yet he not only defended this cause against them both, but, to take off the prejudice of their authority, laboured even to make them ridiculous; rallying the profession of Sulpicius as trifling and contemptible, the principles of Cato as absurd and impracticable, with so much humour and wit, that he made the whole audience very merry, and forced Cato to cry out, "What a facetious consul have we!" But what deserves great attention, the opposition of these eminent men gave no sort of interruption to their friendship, which continued as firm as ever, to the end of their lives; and Cicero, who lived the longest of them, shewed the real value that he had for them both after their deaths, by procuring public honours for the one, and writing the life and praises of the other. This was a greatness of mind truly noble, and suitable to the dignity of the persons; not to be shocked with the particular opposition of their friends, when their general views, on both sides, were laudable and virtuous. The examples of this kind will be more or less frequent in states, in proportion as the public good happens to be the ruling principle; for that is a bond of union too firm to be broken by any little differences about the measures of pursuing it: but where private ambition and party zeal have the ascendant, there every opposition must necessarily create animosity; as it obstructs the opposition of that good which is considered as the chief end of life, private benefit and advantage.

But to return to the affair of the conspiracy. Lentulus, and the rest, who were left in the city, were proposing all things for the execution of their grand design, and soliciting men of all ranks, who seemed likely to favour their cause, or be of any use to it. Among the rest, they agreed to make an attempt upon the ambassadors of the Allobroges; a warlike, mutinous, and faithless people, inhabiting the countries now called Savoy and Dauphiny, greatly disaffected to the Roman power, and already ripe for rebellion. These ambassadors, who were preparing to return home, much out of humour with the senate, and without any redress of the grievances they were sent to complain of, received the proposal at first very greedily; but reflecting afterwards on the difficulty of the enterprize, and the danger of involving themselves and their country in so desperate a cause, they resolved to discover what they knew to Q. Fabius Sanga, the patron of their city, who immediately gave intelligence of it to the consul. Cicero's instructions upon it were, that the ambassadors should continue to feign the same zeal which they had hitherto shewn,



shewn, and promise every thing that was required of them, till they had got a full insight into the intent of the plot, with distinct proofs against the particular actors in it ; and that then matters should be so contrived, that, upon their leaving Rome in the night, they should be arrested with their papers and letters about them. All this was successfully executed, and the whole company brought prisoners to Cicero's house by break of day. Cicero summoned the senate to meet immediately, and sent at the same time for Gabinus, Statilius, Cethegus, and Lentulus ; who all came presently to his house, suspecting nothing of the discovery. With them, and the ambassadors in custody, he set out to meet the senate in the Temple of Concord : and after he had given the assembly an account of the whole affair, Vulturcius, one of the conspirators who was taken with the ambassadors, was called in to be examined separately ; who soon confessed, that he had letters and instructions from Lentulus to Catiline, to press him to accept the assistance of the slaves, and to lead his army with all expedition towards Rome, to the intent that when it should be set on fire in different places, and the general massacre begun, he might be at hand to intercept those who escaped, and join with his friends in the city. The ambassadors were examined next ; who declared, that they had received letters to their nation from Lentulus, Cethegus, and Statilius. These letters were produced and read ; which so dejected and confounded the conspirators, that they had nothing at all to say for themselves.

After the criminals were withdrawn, and committed to close custody, the senate went into a debate upon the state of the republic, and came unanimously to the following resolution, among others, that public thanks should be decreed to Cicero in the amplest manner ; by whose virtue, council, and providence, the republic was delivered from the greatest dangers. Cicero, however, thought it prudent, in the present unsettled state of the city, to bring this affair to a conclusion as soon as might be ; and therefore brought the question of their punishment, without further delay, before the senate, which he summoned for that purpose the next morning. The debate was of great delicacy and importance ; to decide upon the lives of citizens of the first rank. Capital punishments were rare, and ever odious in Rome, whose laws were of all others the least sanguinary ; banishment, with confiscation of goods, being the ordinary punishment for the greatest crimes. As soon, therefore, as he had moved the question, what was to be done with the conspirators, Silanus, the consul elect, being called upon to speak first, advised that those who were then in custody, with the rest who should afterwards be taken, should all be put to death. To this all who spoke after him readily assented, till it came to J. Cæsar, then prætor elect ; who, in an elegant and elaborate speech, treated that opinion, not as cruel ; since death, he said, was not a punishment, but relief to the miserable ; but as new and illegal, and contrary to the con-



stitution of the republic." He therefore gave it as his opinion, that the estates of the conspirators should be confiscated, and their persons closely confined in the strong towns of Italy. These two contrary opinions being proposed, the next question was, which of them should take place. Cæsar's had made a great impression on the assembly, and Cicero's friends were going forwardly into it, when Cicero rose up, and made his fourth speech, which now remains on the subject of this transaction; which speech had the desired effect, and turned the scale in favour of Silanus's opinion. The vote was no sooner passed, than Cicero resolved to put it in execution; lest the night, which was coming on, should produce any new disturbance. He went therefore from the senate, attended by a numerous guard; and taking Lentulus from his custody, conveyed him through the forum to the common prison, where he delivered him to the executioners, who presently strangled him. The other conspirators, Cethegus, Statilius, and Gabinius, were conducted to their execution by the prætors, and put to death in the same manner. Catiline, in the mean time, had been in a condition to make a flouter resistance than they imagined, having filled his troops to the number of two legions, or about 12,000 fighting men; but when the fatal account came of the death of Lentulus and the rest, the face of his affairs began to change, and his army to dwindle apace, by the desertion of those whom hopes of victory and plunder had invited to his camp; and after many fruitless attempts to escape into Gaul, by long marches and private roads through the Apennines, he was forced at length to a battle; in which, after a sharp and bloody action, he and all his army were entirely destroyed. Thus ended this famed conspiracy; and Cicero, for the great part he acted in the suppression of it, was honoured with the glorious title of *Pater Patriæ*, which he retained for a long time after. "Hail thou," says Pliny, "who wast first saluted the parent of thy country!"

Cicero's administration was now at an end, and nothing remained but to resign the consulship, according to custom, in an assembly of the people, and to take the usual oath of having discharged it with fidelity, which also was generally accompanied with a speech from the expiring consul. He had mounted the rostra, and was ready to perform this last act of his office, when Metellus, one of the new tribunes, would not suffer him to speak, or to do any thing more than barely take the oath; declaring, that he who had put citizens to death unheard, ought not to be permitted to speak for himself. Upon which Cicero, who was never at a loss, instead of pronouncing the ordinary form of an oath, exalting the tone of his voice, swore out aloud, that he had saved the republic and city from ruin: which the multitude below confirmed with an universal shout, and with one voice cried out, that what he had sworn was true. However, he had no sooner quitted his office, than he began to feel the weight of that envy which is the certain fruit of illustrious merit. He was

now



now therefore the common mark, not only of all the factious, against whom he had declared perpetual war, but of another party not less dangerous, the envious too: whose united spleen never left pursuing him from this moment, till they had driven him out of that city, which he had so lately preserved. The tribune Metellus, as we have seen, began the attack, and continued it by insulting and reviling him in all his harangues, for putting citizens to death without a trial; in all which he was strenuously supported by J. Cæsar. Cicero, upon the expiration of his consulship, took care to send a particular account of his whole administration to Pompey, who was finishing the Mithridatic war in Asia; in hopes to prevent any wrong impression there, from the calumnies of his enemies, and to draw from him some public declaration in praise of what he had been doing. But Pompey being informed by Metellus and Cæsar of the ill humour which was rising against Cicero in Rome, answered him with great coldness, and, instead of paying him any compliment, took no notice at all of what had passed in the affair of Catiline: upon which Cicero expostulates with him in a letter which is still extant.

About this time Cicero bought a house of M. Crassus on the Palatine hill, adjoining to that in which he had always lived with his father, and which he is now supposed to have given up to his brother Quintus. The house cost him near 30,000*l.* and seems to have been one of the noblest in Rome. It was built about 30 years before, by the famous tribune M. Livius Drusus; on which occasion we are told, that when the architect promised to build it for him in such a manner, that none of his neighbours should overlook him: “but if you have any skill,” replied Drusus, “contrive it rather so, that all the world may see what I am doing. The purchase of so expensive a house raised some censure on his vanity, and especially as it was made with borrowed money. This circumstance he himself does not dissemble, but says merrily upon it, that “he was now so plunged in debt, as to be ready for a plot, only that the conspirators would not trust him.”

The most remarkable event that happened in this year, which was the 45th of Cicero’s life, was the pollution of the mysteries of the *Bona dea* by P. Clodius; which, by an unhappy train of consequences, involved Cicero in a great and unexpected calamity. Clodius had an intrigue with Cæsar’s wife Pompeia, who, according to annual custom, was now celebrating in her house those awful sacrifices of the goddess, to which no male creature ever was admitted; and where every thing masculine was so scrupulously excluded, that even pictures of that sort were covered during the ceremony. It flattered Clodius’s imagination greatly, to gain access to his mistress in the midst of her holy ministry; and with this view he dressed himself in a woman’s habit, that by the benefit of his smooth face, and the introduction of one of the maids, he might



might pass without discovery: but by some mistake between him and his guide, he lost his way when he came within the house, and fell in unluckily among the other female servants. Here he was detected by his voice; and the servants alarmed the whole company by their shrieks, to the great amazement of the matrons, who threw a veil over the sacred mysteries, while Clodius found means to escape. The story was presently spread abroad, and raised a general scandal and horror through the city. The whole defence which Clodius made, when, by order of the senate, he was brought to a trial, was to prove himself absent at the time of the fact; for which purpose he produced men to swear, that he was then at Interamna, about two or three days journey from the city. But Cicero being called upon to give his testimony, deposed, that Clodius had been with him that very morning at his house in Rome. Clodius however was absolved by thirty-one of the judges, while twenty-five only condemned him: and as Cicero looked upon himself to be particularly affronted by a sentence given in flat contradiction to his testimony, so he made it his business on all occasions to display the iniquity of it, and to sing the several actors of it with all the keenness of his raillery. About a year after Clodius, who had been contriving all the while how to revenge himself on Cicero, began now to give an opening to the scheme which he had formed for that purpose. His project was to get himself chosen tribune, and in that office to drive him out of the city, by the publication of a law, which by some stratagem or other he hoped to obtrude upon the people. But as all patricians were incapable of the tribunate by its original institution, so his first step was to make himself a plebeian, by the pretence of an adoption into a plebeian house, which could not yet be done without the suffrage of the people. Cæsar was at the bottom of the scheme, and Pompey secretly favoured it: not that they intended to ruin Cicero, but to keep him only under the lash; and if they could not draw him into their measures, or make him at least sit quiet, to let Clodius loose upon him. Cicero affected to treat it with the contempt which it seemed to deserve; sometimes rallying Clodius with much pleasantry, sometimes admonishing him with no less gravity. But whatever face he put outwardly upon this affair, it gave him a real uneasiness within, and made him unite himself more closely with Pompey, for the benefit of his protection against a storm, which he saw ready to break upon him.

The first triumvirate, as it has commonly been called, was now formed; which was nothing else in reality but a traiterous conspiracy of three of the most powerful citizens of Rome, to extort from their country by violence, what they could not obtain by law. Pompey's chief motive was, to get his acts confirmed by Cæsar in his consulship, which was now coming on; Cæsar, by giving way to Pompey's glory, to advance his own; and Crassus's, to gain that



that ascendancy by the authority of Pompey and Cæsar, which he could not sustain alone. Cicero might have made what terms he pleased with the triumvirate; been admitted even a partner of their power, and a fourth in their league: but he would not enter into any engagements with the three, whose union he and all the friends of the republic abhorred. Clodius in the mean time had been pushing on the business of his adoption, which at last he effected; and began soon after to threaten Cicero with all the terrors of his tribunate, to which he was now chosen without any opposition. Cæsar's whole aim in this affair was to subdue Cicero's spirit, and distress him so far, as to force him to a dependence upon him: for which end, while he was privately encouraging Clodius to pursue him, he was proposing expedients to Cicero for his security. But though his fortunes seemed now to be in a tottering condition, and his enemies to gain ground daily upon him, yet he was unwilling to owe the obligation of his safety to any man, and much more to Cæsar, whose designs he always suspected, and whose measures he never approved. This stiffness in Cicero so exasperated Cæsar, that he resolved immediately to assist Clodius with all his power to oppress him: while Pompey all the while was giving him the strongest assurances, confirmed by oaths and vows, that there was no danger, and that he would sooner be killed himself, than suffer him to be hurt. Clodius in the mean time was obliging the people with several new laws, contrived chiefly for their advantage; the design of all which was only to introduce, with a better grace, the ground-plot of the play, the banishment of Cicero: which was now directly attempted by a special law, importing, that whoever had taken the life of a citizen uncondemned and without trial, should be prohibited from fire and water. Though Cicero was not named, yet he was marked out by the law: his crime was, the putting Catiline's accomplices to death; which though not done by his single authority, but a general vote of the senate, was alledged to be illegal, and contrary to the liberties of the people. Cicero finding himself thus reduced to the condition of a criminal, changed his habit upon it, as was usual in the case of a public impeachment; which however was an hasty and inconsiderate step, and helped to precipitate his ruin. He was not named in the law, nor personally affected with it: the terms of it were general and seemingly just, reaching only to those who had taken the life of a citizen illegally: whether this was his case or not, was not the point in issue, but to be the subject of another trial. He was sensible of his error, when it was too late; and oft reproaches Atticus, that being a by-stander, and less heated in the game than himself, he should suffer him to make such blunders. The tide however bore hard against him. Cæsar, though he affected great moderation, was secretly against him: Pompey, who had hitherto given him the strongest assurances of his friendship, began now, as the plot ripened



ripened towards a crisis, to grow cool and reserved, and at last flatly refused to help him: while the Clodian faction treated his character and consulship with the utmost derision; and Clodius himself, at the head of his mob, contrived to meet and insult him at every turn; reproaching him for his cowardice and dejection, and throwing dirt and stones at him. This being the state of affairs with him, he called a council of his friends, with intent to take his final resolution, agreeably to their advice. The question was, whether it was best to stay, and defend himself by force, or to save the effusion of blood, by retreating till the storm should blow over. Some advised the first; but Cato, and above all Hortensius, warmly urged the last: which, concurring also with Atticus's advice, as well as the fears and intreaties of all his own family, made him resolve to quit the field to his enemies, and submit to a voluntary exile.

As soon as it was known that Cicero was gone, Clodius filled the forum with his band of slaves and incendiaries, which he called the Roman people, though there was not one honest citizen, or man of credit, amongst them; and published a law against him for putting citizens to death unheard and uncondemned, and confirming his banishment in the usual terms employed on such occasions. This law passed without opposition; and Clodius lost no time in putting it in execution, but fell to work immediately in plundering, burning, and demolishing, Cicero's houses, both in the city and the country. It cannot be denied, that in this calamity of his exile, he did not behave himself with that firmness which might reasonably be expected from one who had borne so glorious a part in the republic, conscious of his integrity, and suffering in the cause of his country; for his letters are generally filled with such lamentable expressions of grief and despair, that his best friends, and even his wife, were forced to admonish him sometimes, to rouse his courage, and remember his former character. Atticus was constantly putting him in mind of it; and sent him word of a report that was brought to Rome by one of Crassus's freed men, that his affliction had disordered his senses. He was now, indeed, attacked in his weakest part; the only place in which he was vulnerable. To have been as great in affliction as he was in prosperity, would have been a perfection not given to man: yet this very weakness flowed from a source which rendered him the more amiable in all the other parts of life; and the same tenderness of disposition which made him love his friends, his children, his country, more passionately than other men, made him feel the loss of them more sensibly. When he had been gone a little more than two months, a motion was made in the senate by one of the tribunes, who was his friend, to recall him, and repeal the law of Clodius, to which the whole house readily agreed. Many obstructions, as may easily be imagined, were given to it by the Clodian faction; but this made the senate only the more resolute to effect it. They passed a vote, therefore, that no other business should



should be done till Cicero's return was carried ; which at last it was, and in so splendid and triumphant a manner, that he had reason, he says, to fear, lest people should imagine that he himself had contrived his late flight, for the sake of so glorious a restoration.

Cicero, now in his 50th year, was restored to his former dignity, and soon after to his former fortunes ; satisfaction being made to him for the ruin of his estates and houses, which last were built up again by himself with more magnificence than before. But he had domestic grievances about this time which touched him very nearly ; and which, as he signifies obscurely to Atticus, were of too delicate a nature to be explained by a letter. They arose chiefly from the petulant humour of his wife, which began to give him frequent occasions of chagrin ; and, by a series of repeated provocations, confirmed him in that settled disgust which ended at last in a divorce. As to his public concerns, his chief point was how to support his former authority in the city, which it was not easy to do, when the government of the republic was usurped by the power and ambition of a few ; and therefore, instead of the able statesman and generous patriot, a light in which we have hitherto viewed him, we find him acting a subservient part, and managing the triumvirate, which could not be controuled, in the best manner he could for the public welfare.

In the 56th year of his age he was sent into Asia, and obliged to assume a new character, which he had never before sustained, of the governor of a province and general of an army. These preferments were, of all others, the most ardently desired by the great, for the advantages they afforded both of acquiring power and amassing wealth ; yet they had no charms for Cicero, but were indeed disagreeable to his temper, which was not formed for military achievements, but to sit at the helm, and shine in the administration of the whole republic. However he acquitted himself nobly in administering the civil affairs of his province of Cilicia ; where his whole care was to ease the several cities and districts of that excessive load of debts, in which the avarice and rapaciousness of former governors had involved them. Nor does he seem, in military affairs, to have wanted either the courage or conduct of an experienced leader ; for he played the general so well in the few expeditions in which he was concerned, that he had the honour of a supplication decreed to him at Rome, and was not without some expectation even of a triumph.

As to the public news of the year, the grand affair that engaged all people's thoughts was the expectation of a breach between Cæsar and Pompey, which seemed to be now unavoidable. Crassus had been destroyed, with his army, some years ago in the war with the Parthians ; and Julia, the daughter of Cæsar, whom Pompey married, and who, while she lived, was the cement of their union, was also dead in childbed. Cæsar had put an end to the Gallic war, and reduced the whole province to the Roman yoke ; but though his



commission was near expiring, he seemed to have no thoughts of giving it up, and returning to the condition of a private subject. He pretended that he could not possibly be safe, if he parted with his army; especially while Pompey held the province of Spain prolonged to him for five years. This disposition to a breach, Cicero soon learnt from his friends, as he was returning from his province of Cilicia; but as he foresaw the consequences of a war more coolly and clearly than any of them, so his first resolution was to apply all his endeavours and authority to the mediation of a peace. He had not yet declared for either side: not that he was irresolute which of them to choose, for he was determined within himself to follow Pompey; but the difficulty was how to act in the mean time towards Cæsar, so as to avoid taking part in the previous decrees, which were prepared against him, for abrogating his command, and obliging him to disband his forces, on pain of being declared an enemy. Here he wished to stand neuter a while, that he might act the mediator with a better grace and effect. In this disposition he had an interview with Pompey, who, finding him wholly bent on peace, contrived to have a second conference with him before he reached the city, in hopes to allay his fears, and beat him off from that vain project of an accommodation, which might help to cool the zeal of his friends in the senate. Cicero, however, would not still be driven from it: the more he observed the disposition of both parties, the more he perceived the necessity of it. The honest, as they were called, were divided among themselves; many of them were dissatisfied with Pompey; all fierce and violent, and denouncing nothing but ruin to their adversaries. He clearly foresaw, what he declared without scruple to his friends, that which side soever got the better, the war must necessarily end in a tyranny. The only difference, as he said, was, that if their enemies conquered, they should be proscribed; if their friends, be slaves.

He no sooner arrived at the city, however, than he fell, as he tells us, into the very flame of civil discord, and found the war in effect proclaimed: for the senate had just voted a decree, that Cæsar should dismiss his army by a certain day, or be declared an enemy; and Cæsar's sudden march towards Rome effectually confirmed it. In the midst of all this hurry and confusion, Cæsar was extremely solicitous about Cicero; not so much to gain him, for that was not to be expected, as to prevail with him to stand neuter. He wrote to him several times to that effect, and employed all their common friends to press him with letters on that head: all which was done, but in vain, for Cicero was impatient to be gone to Pompey. In the mean time, these letters give us a most sensible proof of the high esteem and credit in which Cicero flourished at this time in Rome; when, in a contest for empire, which force alone was to decide, we see the chiefs on both sides so solicitous to gain a man to their party, who had no peculiar skill in arms, or talents for war.

Pursuing,



Pursuing, however, the result of all his deliberations, he embarked at length to follow Pompey, who had been obliged to quit Italy some time before, and was then at Dyrrachium; and arrived safely in his camp with his son, his brother, and his nephew, committing the fortunes of the whole family to the issue of that cause. His personal affection for the man, preference of his cause, the reproaches of the better sort, who began to censure his tardiness, and, above all, his gratitude for favours received, made him resolve at all adventures to run after him. But as he entered into the war with reluctance, so he found nothing in it but what increased his disgust: he disliked every thing which they had done, or designed to do; saw nothing good amongst them but their cause; and that their own councils would ruin them. He was dissatisfied with Pompey's management of the war from the beginning: he tells Atticus, he knew him before to be no politician, and now perceived him to be no general. In this disagreeable situation he declined all employment; and, finding his counsels wholly slighted, resumed his usual way of raillery, for he was a great jester; and what he could not dissuade by his authority, endeavoured to make ridiculous by his jests. When Pompey put him in mind of his coming so late to them, "How can I come late," said he, "when I find nothing in readiness among you?" and upon Pompey's asking him sarcastically where his son-in-law Dolabella was, "He is with your father-in-law," replied he. To a person newly arrived from Italy, and informing them of a strong report at Rome, that Pompey was blocked up by Cæsar; "And you sailed hither, therefore," said he, "that you might see it with your own eyes." By the frequency of these splenetic jokes, he is said to have provoked Pompey so far as to tell him, "I wish you would go over to the other side, that you may begin to fear us."

After the battle of Pharsalia, in which Pompey was defeated, Cicero returned to Italy, and was afterwards received into great favour by Cæsar; who was now declared dictator the second time, and Marc Antony his master of the horse. We may easily imagine, what we find indeed from his letters, that he was not a little discomposed at the thoughts of an interview with Cæsar, and the indignity of offering himself to a conqueror, against whom he had been in arms; for though upon many accounts he had reason to expect a kind reception from Cæsar, yet he hardly thought his life, he says, worth begging; since what was given by a master, might always be taken away again at pleasure: but at their meeting he had no occasion to say or do any thing that was below his dignity; for Cæsar no sooner saw him than he alighted, and ran to embrace him, and walked with him alone, conversing very familiarly for several furlongs. About the end of the year Cæsar embarked for Africa, to pursue the war against the Pompeian generals, who, assisted by king Juba, held the possession of that province with a vast army:



but while the general attention was employed in the expectation of some decisive blow, Cicero, despairing of any good from either side, chose to live retired, and out of sight; and whether in the city or the country, shut himself up with his books; which, as he often says, "had hitherto been the diversion only, but were now become the support of his life." In this retreat he entered into a close friendship and correspondence with M. Terentius Varro, who is said to have been the most learned of all the Romans; and wrote two of those pieces upon orators and oratory, which are still extant in his works.

He was now in his 61st year, and forced to part at last with his wife Terentia, whose humour and conduct had long been uneasy to him. This drew upon him some censure, for putting away a wife who had lived with him above thirty years, the faithful partner of his bed and fortunes, and the mother of two children extremely dear to him; and what gave his enemies the greater handle to rally him was, his marrying a handsome young woman named Publilia, of an age disproportioned to his own, and to whom he was guardian. But Terentia was a woman of an imperious and turbulent spirit; and though he had borne her perverseness in the vigour of health, and flourishing state of his fortunes, yet, in a declining life, soured by a continual succession of mortifications from abroad, the want of ease and quiet at home was no longer tolerable to him.

Cæsar returned victorious from Africa about the end of July, by the way of Sardinia, where he spent some days: upon which Cicero says pleasantly in a letter to Varro, he had never seen that farm of his before, which, though one of the worst that he has, he does not yet despise. Some of Cicero's jests upon Cæsar's administration are still preserved; which shew, that his friends had reason enough to admonish him to be still more upon his guard. Cæsar had advanced Laberius, a celebrated mimic actor, to the order of knights; but when he stepped from the stage into the theatre, to take his place on the equestrian benches, none of the knights would admit him to a seat amongst them. As he was marching off, therefore, with disgrace, happening to pass near Cicero, "I would make room for you here," says he, "on our bench, if we were not already too much crowded:" alluding to Cæsar's filling up the senate also with the scum of his creatures, and even with strangers and barbarians. At another time, being desired by a friend, in a public company, to procure for his son the rank of a senator in one of the corporate towns of Italy, "He shall have it," says he, "if you please, at Rome; but it will be difficult at Pompeii." An acquaintance likewise from Laodicea, coming to pay his respects to him, and being asked what business had brought him to Rome, said, that he was sent upon an embassy to Cæsar, to intercede with him for the liberty of his country: upon which Cicero replied, "If you succeed, you shall be an ambassador also for us." Cæsar, on the other hand,



hand, though he knew his temper and principles to be irreconcilable to his usurped dominion, yet out of friendship to the man, and a reverence for his character, was determined to treat him with the greatest humanity, and by all the marks of personal favour; which, however, Cicero never used for any purposes whatever, but to screen himself from any calamity in the general misery of the times, and to serve those unhappy men who were driven from their country and families, for the adherence to that cause which he himself had espoused.

Cicero was now oppressed by a new and most cruel affliction, the death of his beloved daughter Tullia; who died in childbed, soon after her divorce from her third husband Dolabella. She was about thirty-two years old at the time of her death, and, by the few hints which are left of her character, appears to have been an excellent and admirable woman. She was most affectionately and piously observant of her father; and, to the usual graces of her sex, having added the more solid accomplishments of knowledge and polite letters, was qualified to be the companion, as well as the delight, of his age; and was justly esteemed not only as one of the best, but the most learned of the Roman ladies. His affliction for the death of this daughter was so great, that the philosophers are said to have come from all parts to comfort him. But this can hardly be true, except of those who lived in Rome, or of his own family; for his first care was, to shun all company as much as he could, by removing to Atticus's house, where he lived chiefly in his library, turning over every book he could meet with on the subject of moderating grief: but finding his residence here too public, and a greater resort to him than he could bear, he retired to Asturia, one of his seats near Antium; a little island on the Latian shore, at the mouth of a river of the same name, covered with woods and groves, cut out into shady walks; a scene of all others the fittest to indulge melancholy, and where he could give a free course to his grief. "Here," says he to Atticus, "I live without the speech of man; every morning early I hide myself in the thickest of the wood, and never come out till the evening. Next to yourself, nothing is so dear to me as this solitude; and my whole conversation is with my books." Indeed his whole time was employed in little else than reading and writing, during Cæsar's administration, which he never could cheerfully submit to; and it was within this period that he drew up some of the gravest of those philosophical pieces which are still extant in his works.

After the death of Cæsar, by the conspiracy formed against him by Brutus and Cassius, Cicero became once more himself. By this accident he was freed at once from all subjection to a superior, and all uneasiness and indignity of managing a power, which every moment could oppress him. He was without competition the first citizen in Rome; the first in that credit and authority both with the

senate



senate and people, which great merit and services will necessarily give in a free city. The conspirators considered him as such, and reckoned upon him as their sure friend; for they had no sooner killed Cæsar in the senate-house, which Cicero tells us he had the pleasure to see, than Brutus, lifting up his bloody dagger, called out upon him by name, to congratulate with him upon the recovery of their liberty; and when they all ran out presently after into the forum, with the daggers in their hands, proclaiming liberty to the city, they proclaimed at the same time the name of Cicero. Hence Antony afterwards took a pretence of charging him in public with being privy to the conspiracy, and the principal adviser of it. It is evident, indeed, from several of his letters, that he had an expectation of such an attempt; for he prophesied very early, that Cæsar's reign could not last six months, but must necessarily fall, either by violence, or of itself; nay, farther, he hoped to live to see it. Yet it is certain that he was not at all acquainted with it: for though he had the strictest friendship with the chief actors, and they the greatest confidence in him, yet his age, character, and dignity, rendered him wholly unfit to bear a part in an attempt of that nature; and to embark himself in an affair so desperate, with a number of men who, excepting a few of the leaders, were all either too young to be trusted, or, as he says, too obscure even to be known by him.

But though Cæsar's reign was now indeed fallen, yet Cicero's hopes were all going to be disappointed; and though the conspiracy had succeeded against Cæsar, yet it drew after it a train of consequences, which, in little more than a year, ended in the destruction not only of the commonwealth, but of even Cicero himself. The conspirators had formed no scheme beyond the death of Cæsar, but seemed to be as much surprized and amazed at what they had done as the rest of the city was. Their irresolution and delays, therefore, gave Antony leisure to recollect himself, and to propose and carry many things on the pretence of public concord, of which he afterwards made a most pernicious use; amongst the chief of which may be reckoned a decree for the confirmation of all Cæsar's acts, and for the allowance of a public funeral to Cæsar, from which he took the opportunity of inflaming the soldiers and the populace to the disadvantage of the republican cause; and he succeeded in it so well, that Brutus and Cassius had then no small difficulty to defend their lives and houses from the violence of his mob, and, with the rest of the conspirators, were soon after obliged to quit Rome. Cicero also left Rome soon after Brutus and Cassius, not a little mortified to see things take so wrong a turn by the indolence of his friends. In this retreat he had a mind to make an excursion to Greece, and pay a visit to his son, whom he had sent about a year before to Athens, to study under the philosophers of that place, and particularly under Cratippus, the chief of the Peripatetic sect. In the mean time he had frequent meetings and conferences with his  
old



old friends of the opposite party, the late ministers of Cæsar's power; among whom were Hirtius, Panfa, &c. There were several reasons which made it necessary to these men to court Cicero at this time as much as ever: for if the republic happened to recover itself, he was of all men the most capable to protect them on that side; if not, the most able to assist them against Antony, whose designs and success they dreaded still more; and, if they must have a new master, they were disposed, for the sake of Cæsar, to prefer his heir and nephew, Octavius: for this new actor was now appearing upon the stage; and, though hitherto but little considered, soon made the first figure upon it, and drew all people's eyes towards him. He had been sent a few months before to Apollonia, there to wait for his uncle on his way to the Parthian war, in which he was to attend him; but the news of Cæsar's death soon brought him back to Italy, to try what fortunes he could carve for himself, by the credit of his new name, and the help of his uncle's friends. Hirtius and Panfa were with Cicero at this time; and they presented Octavius to him, immediately upon his arrival, with the strongest professions on the part of the young man, that he would be governed entirely by his direction. Indeed Cicero thought it necessary to encourage and cherish Octavius, if for nothing else, yet to keep him at a distance from Antony; but could not yet be persuaded to enter heartily into his affairs. He suspected his youth and want of experience, and that he had not strength enough to deal with Antony; and, above all, that he had no good disposition towards the conspirators. He thought it impossible he should ever be a friend to them; and was persuaded, rather, that if ever he got the upper hand, his uncle's acts would be more violently enforced, and his death more cruelly revenged, than by Antony himself. And when Cicero did consent at last to unite himself to Octavius's interests, it was with no other view but to arm him with a power sufficient to oppress Antony, yet so checked and limited, that he should not be able to oppress the republic.

In the hurry of these politics, he was prosecuting his studies still with his usual application; and, besides some philosophical pieces, now finished his book of offices, or the duties of man, for the use of his son; a work admired by all succeeding ages, as the most perfect system of heathen morality, and the noblest effort and specimen of what reason could do towards guiding man through life with innocence and happiness. However, he paid a constant attention to public affairs; missed no opportunities, but did every thing that human prudence could do for the recovery of the republic; for all that vigour with which it was making this last effort for itself, was entirely owing to his counsels and authority. This appears from those memorable Philippics which from time to time he published against Antony, as well as from other monuments of antiquity. But all was in vain; for though Antony's army was entirely defeated at the siege of Modena, which made many people imagine that the war



was at an end, and the liberty of Rome established; yet the death of the consuls *Pansa* and *Hirtius* in that action, gave the fatal blow to all *Cicero's* schemes, and was the immediate cause of the ruin of the republic. *Octavius* grew more and more intractable, being persuaded they owed their safety to him; and every thing daily conspired to bring about that dreadful union of him with *Lepidus* and *Antony*, which was formed so soon after. *Cicero* had applied indeed to *Brutus* and *Cassius* over and over again, to come with their armies to Italy, as the only means of saving the republic: but, after all his repeated applications, neither of them seemed to have entertained the least thought of it. Yet, notwithstanding the pains that he was taking, and the glorious struggle he was making in the support of expiring liberty, *Brutus*, who was naturally peevish and querulous, being particularly chagrined by the unhappy turn of affairs in Italy, and judging of councils by events, was disposed at last to throw all the blame upon him. He charged him chiefly, that, by a profusion of honours on young *Cæsar*, he had inspired him with an ambition incompatible with the safety of the republic, and armed him with that power which he was now employing to oppress it: whereas the truth is, that by these honours *Cicero* did not intend to give *Cæsar* any new power, but to apply that which he had acquired by his own vigour to the public service and the ruin of *Antony*, in which he succeeded beyond expectation; and would certainly have gained his end, had he not been prevented by accidents which could not be foreseen: for it is evident, from many facts, that he was always jealous of *Cæsar*, and, instead of increasing, was contriving some check to his authority, till, by the death of the consuls, he slipped out of his hands, and became too strong to be managed by him any longer.

*Octavius* had no sooner settled the affairs of the city, and subdued the senate to his mind, than he marched back towards Gaul, to meet *Antony* and *Lepidus*; who had already passed the Alps, and brought their armies into Italy, in order to have a personal interview with him; which had been privately concerted for settling the terms of a triple league, and dividing the power and provinces of the empire amongst themselves. The place appointed for this interview was a small island, about two miles from *Bononia*, formed by the river *Rhenus*, which runs near to that city. Here they met, and spent three days in a close conference, to adjust the plan of their accommodation; the substance of which was, that the three should be invested jointly with supreme power for the term of five years, with the title of *triumvirs*, for settling the state of the republic; that they should act in all cases by common consent; nominate the magistrates and governors both at home and abroad; and determine all affairs relating to the public by their sole will and pleasure. The last thing which they adjusted was, the list of a proscription, which they were determined to make of their enemies. This,



as the writers tell us, occasioned much difficulty and warm contests among them; till each, in his turn, consented to sacrifice some of his best friends to the revenge and resentment of his colleagues. The whole list is said to have consisted of three hundred senators and two thousand knights; all doomed to die for a crime the most unpardonable to tyrants, their adherence to the cause of liberty. They reserved the publication of the general list till their arrival at Rome; excepting only a few of the most obnoxious, the heads of the republican party, about seventeen in all, the chief of whom was Cicero; for Cicero's death was the natural effect of their union, and a necessary sacrifice to the common interest of the three. Those who met to destroy liberty, must come determined to destroy him, since his authority was too great to be suffered in an enemy; and experience had shewn, that nothing could make him a friend to the oppressors of his country.

Cicero was at his Tusculan villa when he first received the news of the proscription, and of his being included in it. It was the design of the triumvirate to keep it a secret, if possible, to the moment of execution; in order to surprize those whom they had destined to destruction, before they were aware of the danger, or had time to escape. But some of Cicero's friends found means to give him early notice of it, upon which he set forward presently towards Asturia, the nearest village which he had upon the sea; where he embarked in a vessel ready for him, with intent to transport himself directly out of the reach of his enemies: but the winds being cross and turbulent, and the sea wholly uneasy to him, after he had sailed about two leagues along the coast, he landed at Circæum, and spent a night near that place in great anxiety and irresolution. The question was, what course he should steer; and whether he should fly to Brutus, or Cassius, or to S. Pompeius: but, after all his deliberations, none of them, it is said, pleased him so much as the expedient of dying; so that, as Plutarch says, he had some thoughts of returning to the city, and killing himself in Cæsar's house, in order to leave the guilt and curse of his blood upon Cæsar's perfidy and ingratitude: but the importunity of his servants prevailed with him to sail forwards to Cajeta; where, weary of his life and the sea, and declaring he would die in that country which he had so often saved, he went again on shore, to repose himself in his Formian villa, about a mile from the coast. Here he slept soundly for several hours; though, as some writers tell us, a great number of crows were fluttering all the while, and making a strange noise about his windows, as if to rouse and warn him of the approaching fate; and that one of them made it's way into the chamber, and pulled away his very bed cloaths; till his slaves, admonished by this prodigy, and ashamed to see brute creatures more solicitous for his safety than themselves, forced him into his litter, or portable chair, and carried him away towards the ship, through the private ways



and walks of his woods ; having just heard, that soldiers were already come into the country in quest of him, and not far from the villa. When they were gone, the soldiers arrived at the house ; and perceiving him to be fled, pursued immediately towards the sea, and overtook him in the wood. Their leader was one Popilius Lenas, a tribune or colonel of the army, whom Cicero had formerly defended and preserved in a capital cause. As soon as the soldiers appeared, the servants prepared themselves to fight, being resolved to defend their master's life at the hazard of their own ; but Cicero commanded them to set him down, and to make no resistance. Then looking upon his executioners with great presence and firmness, and thrusting his neck as forwardly as he could out of the litter, he bade them do their work, and take what they wanted. Upon which they cut off his head, and both his hands, and returned with them in all haste and great joy towards Rome, as the most agreeable present which they could carry to Antony. Popilius charged himself with the conveyance, without reflecting on the infamy of carrying that head which had saved his own. He found Antony in the forum, surrounded with guards and crowds of people ; but upon shewing, from a distance, the spoils which he brought, he was rewarded upon the spot with the honour of a crown, and about 8000*l.* sterling. Antony ordered the head to be fixed upon the rostra between the two hands : a sad spectacle to the city, and what drew tears from every eye ; to see those mangled members, which used to exert themselves so gloriously from that place, in defence of the lives, the fortunes, and the liberties of the Roman people, so lamentably exposed to the scorn of sycophants and traitors. The deaths of the rest, says an historian of that age, caused only a private and particular sorrow, but Cicero's an universal one. It was a triumph over the republic itself ; and seemed to confirm and establish the perpetual slavery of Rome. Antony considered it as such ; and satiated with Cicero's blood, declared the proscription at an end. He was killed on the 7th of December ; about ten days from the settlement of the triumvirate : aged 63 years, 11 months, and 5 days.

**CICERO (MARCUS)**, the son of Marcus Tullius Cicero, was born, as has been observed in the foregoing article ; of Terentia, in the year that his father obtained the consulship : that is, in the year of Rome 690, and about 64 years before Christ. In his early youth, while he continued under the eye and discipline of his father, he gave all imaginable proofs both of an excellent temper and genius ; was modest, tractable, and dutiful ; diligent in his studies, and expert in his exercises : so that in the Pharsalic war, at the age of 17, he acquired a great reputation in Pompey's camp, by his dexterity of riding, throwing the javelin, and all the other accomplishments of a young soldier. Not long after  
Pompey's



Pompey's death, he was sent to Athens, as we have said, to study under Cratippus. Here indeed, upon his first sally into the world, he was guilty of some irregularity of conduct and extravagance of expence, that made his father uneasy : in which he was supposed to have been drawn by Gorgias, his master of rhetoric, a lover of wine and pleasure ; whom Cicero for that reason expostulated with severely by letter, and discharged from his attendance upon him. But the young man was soon made sensible of his folly, and recalled to his duty by the remonstrances of his friends, and particularly of Atticus ; so that his father readily paid his debts, and enlarged his allowance ; which seems to have been about 700*l.* per annum ; on account of this unfortunate lapse, he has been ungenerously reported, both by the ancients and moderns, as vicious and degenerate ; but the remainder of his conduct proves him unworthy of this character ; for after this all the accounts of him from the principal men of the place, as well as his Roman friends, who had occasion to visit Athens, are constant and uniform in their praises of him. When Brutus arrived there, he was exceedingly taken with his virtue and good principles : of which he sent a high encomium to his father, and entrusted him, though but twenty years old, with a principal command in his army : in which he acquitted himself with a singular reputation both of courage and conduct ; and in several expeditions and encounters with the enemy, where he commanded in chief, always came off victorious. After the battle of Philippi, and the death of Brutus, he escaped to Pompey ; who had taken possession of Sicily with a great army, and fleet superior to any in the empire. This was the last refuge of the poor republicans : where young Cicero was received again with particular honours ; and continued fighting still in the defence of his country's liberty : till Pompey, by a treaty of peace with the triumvirate, obtained, as one of the conditions of it, the pardon and restoration of all the proscribed and exiled Romans, who were then in arms with him. Cicero therefore took his leave of Pompey, and returned to Rome with the rest of his party : where he lived for some time in the condition of a private nobleman, remote from all public affairs ; partly through the envy of the times, averse to his name and principles ; partly through choice, and his old zeal for the republican cause, which he retained still to the last. In this uneasy state, where he had nothing to rouse his virtue, or excite his ambition, it is not strange that he sunk into a life of indolence and pleasure, and the intemperate love of wine ; which began to be the fashionable vice of this age, from the example of Antony, who had lately published a volume on the triumphs of his drinking. Young Cicero is said to have practised it likewise to great excess, and to have been famous for the quantity he used to swallow at a draught : as if he had resolved, says Pliny, to deprive Antony, the



murderer of his father, of the glory of being the first drunkard of the empire.

Augustus thought proper, in the mean while, to make him a priest or augur, as well as one of those magistrates who presided over the coinage of the public money: in regard to which there is a medal still extant, with the name of Cicero on the one side, and Appius Claudius on the other; who was one of his colleagues in this office. But upon the last breach with Antony, Augustus no sooner became the sole master of Rome, than he took him for his partner in the consulship: so that his letters, which brought the news of the victory at Actium, and conquest of Egypt, were addressed to Cicero the consul; who had the pleasure of publishing them to the senate and people, as well as making and executing that decree, which ordered all the statues and monuments of Antony to be demolished, and that no person of his family should ever after bear the name of Marcus. By paying this honour to the son, Augustus made some atonement for his treachery to the father; and by giving the family this opportunity of revenging his death upon Antony, fixed the blame of it also there: while the people looked upon it as divine and providential, that the final overthrow of Antony's name and fortunes should, by a strange revolution of affairs, be reserved for the triumph of young Cicero. Soon after Cicero's consulship, he was made proconsul of Asia, or, as Appian says, of Syria; one of the most considerable provinces of the empire: from which time we find no farther mention of him in history. He died probably soon after; before a maturity of age and experience had given him an opportunity of retrieving the reproach of his intemperance, and distinguishing himself in the councils of the state. But from the honours already mentioned, it is evident, that his life, though blemished by some scandal, yet was not void of dignity; and amidst all the vices, with which he is charged, he is allowed to have retained his father's wit and politeness.

From two stories related of him, we find that his natural courage and high spirit were far from being subdued by the ruin of his party and fortunes. Being once in company with some friends where he had drank very hard, in the heat of wine and passion, he threw a cup at the head of Agrippa; who, next to Augustus, bore the chief sway in Rome. He was provoked to it probably by some dispute in politics, or insult on the late champions, and vanquished cause of the republic.

Some time after during the government of Asia, one Cestius, who was afterwards prætor, a flatterer of the times, and a reviler of his father, having the assurance to come one day to his table, Cicero, after he had inquired his name, and understood that it was the man who used to insult the memory of his father, and declare that he knew nothing of polite letters, ordered him to be taken away, and publicly whipt. Thus we find that it was the miserable



ble state of the times, which alone prevented an imitation of his father's values.

CIMABUE (GIOVANNI), a renowned painter, was born at Florence in 1240, and was the first who revived the art of painting in Italy. Being descended of a noble family, and a lad of sprightly parts, he was sent to school, in order to learn the belles lettres of those times; but instead of minding his books, he was observed to spend all his time in drawing the figures of men, or horses, or the like, upon paper, or the backside of his books. The fine arts having been extinct in Italy, ever since the eruption of the barbarians, the senate of Florence had sent at that time for painters out of Greece, to restore painting in Tuscany. Cimabue was their first disciple: for following his natural bent, he used to elope from school, and pass whole days with those painters to see them work. His father, perceiving what a turn he had this way, agreed with the Greeks to take him under their care. Accordingly he fell to business, and soon surpassed his masters both in design and colouring. He gave something of strength and freedom to his works, to which they could never arrive: and though he wanted the art of managing his lights and shadows, was but little acquainted with the rules of perspective, and in divers other particulars but indifferently accomplished, yet the foundation which he laid for future improvement entitled him to the name of the "father of the first age, or infancy of modern painting."

Cimabue painted, according to the custom of those times, in fresco and in distemper, painting in oil being not then found out. He painted a great many things at Florence, some of which are yet remaining: but, as his fame began to spread, he was sent for to many remote places, and among the rest to Asceci, a city of Umbria, and the birth-place of St. Francis. There in the lower church, in company with those Greek painters, he painted some of the cieling and the sides of the church, with the stories of the lives of our Saviour and St. Francis; in all which he so far out-did his coadjutors, that, taking courage, he resolved to paint by himself, and undertook the upper church in fresco. Being returned to Florence, he painted for the church of Sancta Maria Novella, where he went first to school, a great piece of our lady, which is still to be seen between the chapel of the Rucillai, and that of the Bardi di Vernia; and which was the biggest picture that had been seen in those days. The connoisseurs say, that one may even now discern in it the Greek way of his first masters, though bettered, and endeavouring at the modern way of painting. It produced however so much wonder in the people of those times, that it was carried from Cimabue's house to the church with trumpets before it, and in solemn procession; and he was highly rewarded and honoured by the city for it. There is a tradition, that while Cima-



bue was doing this piece in a garden he had near the gate of St. Peter, Charles of Anjou king of Naples came through Florence; where being received with all possible demonstrations of respect, the magistrates, among other entertainment, carried him to see this piece. And because nobody had yet seen it, all the gentry of Florence waited upon him thither; and with such extraordinary rejoicings, that the name of the place was changed to Borgo Allegri, that is, the Merry Suburb; which name it has retained to this day, though it has since been built upon, and made a part of the city. Cimabue was also a great architect, as well as painter, and concerned in the fabric of Sancta Maria del Fior in Florence. He died during this employment, aged 60 years. He left many disciples, and among the rest Ghiotto, who proved an excellent master. It is said, that if he had not been followed so close, and so much out-done by his scholar Ghiotto, his fame would have been much greater than it is. Cimabue's picture is still to be seen, done by the hand of Simon Sanese, in the chapel-house of Sancta Maria Novella, made in Porfil, in the history of faith. It is a figure which has a lean face, a little red beard, in point with a capuche, or monk's hood, upon his head, after the fashion of those times: and the figure next to him is Simon Sanese himself, who drew his own picture by the help of two looking-glasses.

CIOFANI (HERCULES), a learned Italian of Sulmo, published "Annotations upon all the Works of Ovid," in 1578, to which he prefixed "The Life of Ovid, and a Description of the Country of Sulmo." It is said, that the honour which Ciofani assumed to himself upon being the countryman of Ovid, induced him to undertake his commentaries upon this poet; and that the hearty inclination, with which he pursued the agreeable task, contributed not a little to his having succeeded so well in it. Paul Manutius says, that his notes upon the Metamorphosis are full of excellent learning, and written in pure and elegant Latin. Muretus has passed the same judgment upon him. Scaliger says in general, that he illustrated Ovid; and adds what is still more to his credit, that he was a very honest man. His "Annotations upon Ovid" were printed at first in a separate volume by themselves; but they have since been dispersed among others, some of them at least, in the variorum editions of that author. He appears indeed to have been a very modest as well as a very judicious and learned man; ready to commend others, but an enemy to censure.

CLAGETT (WILLIAM), an English divine, was born at St. Edmund's Bury, Suffolk, 1646; and educated at the free-school there under Dr. Thomas Stephens, who wrote notes on Statius. He was admitted of Emanuel college in Cambridge in 1659, when he was not full 13 years of age, and took his degrees in arts regularly.



larly, ending with that of D. D. in 1683. His first appearance in the world was at his own native town of St. Edmund's Bury, where he was chosen one of the preachers, and continued such for seven years. Then he removed to Gray's-Inn, London, and was elected preacher to that honourable society upon the first vacancy. Besides this employment, which he held as long as he lived, he was presented by the lord keeper North, who was a relation of his wife, to the rectory of Farnham Royal in Buckinghamshire, into which he was instituted in 1683. He was lecturer also of St. Michael Bassishaw, to which he was elected by that parish, upon the death of Dr. Benjamin Calamy; and Dr. Sharp, afterwards archbishop of York, in his preface to Clagett's sermons, says, that "there never were two greater men successively lecturers of one parish, nor was ever any parish kinder to two lecturers." He was also chaplain in ordinary to the king. He died of the small-pox in 1688, and his wife died eighteen days after him of the same distemper. He had many great as well as good qualities, so that the untimeliness of his death made him justly lamented. Dr. Sharp, in his "Preface to his Sermons," has given him a noble character: and Bp. Burnet, in the "History of his own Times," has ranked him among those eminent and worthy men whose lives and labours did, in a great measure, rescue the church from the reproaches which the follies of others had drawn upon it. He was one of those eminent divines, who made the stand against Popery, in the reign of James II.

Dr. Clagett published several things: a few pieces against the Dissenters, many against the Papists, some of which are to be found in "the Preservative against Popery," printed 1739, in 2 vols. folio. But his principal work is "A Discourse concerning the Operations of the Holy Spirit, with a Confutation of some Part of Dr. Owen's Book upon that Subject." The first part published in 1677, the second in 1680, in which there is "An Answer to Mr. John Humphrey's Animadversions on the first Part." There was also a third part designed: for Owen having made a great shew in the margin of his book, of quotations from the fathers, as if antiquity had been on his side, Clagett intended to prove, that Owen had not the fathers on his side. He had finished his collection from the ancients to this purpose, and made the book ready for the press; but it happened unfortunately, that the MS. copy was lodged with a friend of his, whose house was burnt, and the book perished in the flames, after which accident he had no time to finish his collections, though he began them a second time. From these several pieces, which Clagett published himself, the reader, as Dr. Sharp observes, may form a judgment of his genius and abilities: "and if a friend," adds he, "can speak without partiality, there doth in those writings appear so strong a judgment, such an admirable faculty of reasoning, so much honesty



honesty and candour of temper, so great plainness and perspicuity, so much spirit and quickness, and, in a word, all the qualities that can recommend an author, or render his books excellent in their kind, that I should not scruple to give Clagett a place among the most eminent and celebrated writers of this church."

His brother Nicholas Clagett, after his decease, published four volumes of his sermons: the first in 1689, the third and fourth not till 1720. It is remarkable, that one of these sermons was greatly admired by queen Mary, namely, in the first volume upon Job ii. 12. "Shall we receive good at the hand of God, and shall we not receive evil?" This the pious queen desired to hear read more than once, during her illness, a little before her decease. It was composed by the learned author upon the death of a child of his, that happened just before; and it is said to have been the last he made.

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**CLAGETT (NICHOLAS)**, displayed great learning and ingenuity by his own sermons and pamphlets, though not equal to his brother's, which he had lately published. He was born at St. Edmund's Bury in 1654, and educated at the school there under Edward Lees, who published "Select Dialogues of Lucian," "a Greek Grammar," &c. He was admitted of Christ college Cambridge in 1671, regularly took his degrees in arts, and in 1704 commenced D. D. Upon his brother's removal to Gray's-inn, he was elected in his room, 1680, preacher at St. Mary's in Bury; in which station he continued near 46 years. He was not in the mean time without other preferment. In 1683, he was instituted to the rectory of Thurlo Parva; and in 1693, made archdeacon of Sudbury by Moore, then bishop of Norwich. He had also the rectory of Hitcham in Suffolk, to which he was instituted in 1707. He died Jan. 1726-7; and among other children left Nicholas, who was afterwards bishop of Exeter. His writings were, "A Persuasive to Peaceableness and Obedience. An Assize Sermon in 1683. A Persuasive to an ingenuous Trial of Opinions in Religion," A pamphlet in 1685. A Visitation Sermon in 1686. Christian Simplicity. A Sermon preached before the Queen, Dec. 31, 1704. Truth defended, and Boldness in Error rebuked. A volume against Whiston's book, entitled, The Accomplishment of Scripture Prophecies." This was published in 1710.

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**CLAIRAULT (ALEXIS)**, of the French academy of Sciences, was one of the most illustrious mathematicians in Europe. He read to the academy in 1726, when he was not 13 years old, "a Memoir upon four new Geometrical Curves of his own Invention;" and supported the character he thus laid a foundation for by various publications from time to time. He published "Elémens de Géométrie, 1741," in 8vo; "Elémens d'Algebre, 1746,"  
in



8vo; "*Théorie de la Figure de la Terre*, 1743," in 8vo; "*Tables de la Lune*," 1754, 8vo. He was concerned also in the "*Journal des Scavans*," which he furnished with many excellent extracts, and was one of the academicians, who were sent into the North to determine the figure of the earth. He died in 1765.

CLARKE (SAMUEL), celebrated for his skill in oriental learning, was born at Brackley in Northamptonshire; and became a student at Merton college, Oxford, in 1638, when he was only 15 years old. He resided in that university three years, and was then obliged to leave it, because the town was about to be garrisoned for the use of Charles I.: but after the surrender of that place to the parliament, he returned to his college, submitted to the visitors appointed by the then powers in being, and the same year, which was 1648, took the degree of M. A. The year following he was designed the first architypographus of the university, and for his better encouragement in that office, had the grant of the superior beadleship of the civil law, when it should become vacant, given to him, and to his successors in that place for ever. In 1650, he was master of a boarding-school at Islington near London, during his continuance at which place he lent an assisting hand towards the correcting and publishing the "*Polyglott Bible*." In 1658, he returned a second time to the university; and foreseeing the death of him who held the superior beadleship of law, was elected architypographus May the 14th that year, and on the 29th superior beadle of the civil law; both which places he held to the time of his death, which happened Dec. 27, 1669.

He was a competent master of the Greek and Latin languages, and had also an uncommon skill in the oriental languages. His works are as follow: "*Varie Lectiones & Observationes in Chaldaicam paraphrasim*:" these are in the sixth volume of the "*Polyglott Bible*," beginning at page 17th. "*Scientia Metrica & Rhythmica; seu tractatus de Prosodia Arabica ex authoribus probatissimis eruta*." And, "*Septimum Bibliorum Polyglottum volumen cum Versionibus Antiquissimis, non Chaldaica tantum, sed Syriacis, Æthiopicis, Copticis, Arabicis, Persicis Contextum*." He also translated from the original MS. of the public library at Cambridge, "*Paraphraſtes Chaldaeus in libr. Paralipomenon*;" which book Dr. Edmund Castell consulted, as he tells us in the preface to his "*Lexicon Heptaglotton*," when he composed that elaborate work. Clarke also took great pains upon the Hebrew text, Chaldee paraphrase, and the Persian gospels in the "*Polyglott Bible*," which last he translated into Latin; and there goes also under his name a translation out of Hebrew into Latin of another piece, intituled, "*The Mishna of the first Massereth or Tract of the Talmud, called Beracoth*."



CLARKE (Dr. SAMUEL), a very celebrated English divine, was the son of Edward Clarke, Esq. alderman of Norwich, and one of it's representatives in parliament for several years, and born there, Oct. 11, 1675. He was instructed in classical learning at the free-school of that town; and in 1691 removed from thence to Caius college in Cambridge, where his uncommon abilities soon began to display themselves. Though the philosophy of Des Cartes was at that time the established philosophy of the university, yet Clarke easily mastered the new system of Newton; and in order to his first degree of arts, performed a public exercise in the schools upon a question taken from it. He greatly contributed to the establishment of the Newtonian philosophy by an excellent translation of, and notes upon, "Rohault's Physics," which he finished before he was twenty-two years of age. He also added to it such notes as may lead students insensibly, and by degrees, to other and truer notions than could be found there. "And this certainly," says bishop Hoadly, "was a more prudent method of introducing truth unknown before, than to attempt to throw aside this treatise entirely, and write a new one instead of it. The success answered exceedingly well to his hopes; and he may justly be styled a great benefactor to the university in this attempt: for, by this means, the true philosophy has without any noise prevailed; and to this day his translation of Rohault is, generally speaking, the standing text for lectures, and his notes the first direction to those who are willing to receive the reality and truth of things in the place of invention and romance." Whiston relates, that in 1697, while he was chaplain to Moore bishop of Norwich, he met young Clarke, then wholly unknown to him, at a coffee-house in that city; where they entered into a conversation about the Cartesian philosophy, particularly "Rohault's Physics," which Clarke's tutor, as he tells us, had put him upon translating. "The result of this conversation was," says Whiston, "that I was greatly surprized that so young a man as Clarke then was, should know so much of those sublime discoveries, which were then almost a secret to all, but to a few particular mathematicians. Nor did I remember," continues he, "above one or two at the most, whom I had then met with, that seemed to know so much of that philosophy, as Clarke." This translation of Rohault was first printed in 1697, 8vo. There have been four editions of it, in every one of which improvements have been made.

He afterwards turned his thoughts to divinity; and, in order to fit himself for the sacred function, studied the Old Testament in the original Hebrew, the New in the original Greek, and the primitive Christian writers. Having taken holy orders, he became chaplain to Moore, bishop of Norwich, who was ever after his constant friend and patron. Whiston claims the merit of introducing him to the acquaintance and friendship of this bishop; and tells us, that

after



after the conversation mentioned above, which he immediately gave the bishop an account of, alderman Clarke and his son were, by the bishop's order, invited and handsomely entertained at the palace. The next year, which was 1698, Whiston being collated by the bishop to the living of Lowestoft, in Suffolk, resigned his chaplainship, in which he was succeeded by Clarke; who lived for near twelve years in this station, with all the freedom of a brother and an equal, rather than as an inferior. The bishop esteemed him highly, while he lived; and at his death gave him the highest proof of his confidence in him, by leaving solely in his hands all the concerns of his family; a trust which Clarke executed very faithfully, and to the entire satisfaction of every person concerned. In 1699 he published two treatises; one entitled, "Three Practical Essays on Baptism, Confirmation, and Repentance;" the other, "Some Reflections on that Part of a Book, called Amyntor, or a Defence of Milton's Life, which relates to the Writings of the Primitive Fathers, and the Canon of the New Testament: In a Letter to a Friend." The author of the Amyntor, it is well known, was the famous Toland. Bishop Hoadly says, that he mentions these pieces of Clarke, not to put them upon a level with his other performances, but only as "having upon them the plain marks of a Christian frame of mind, and as proofs of his knowledge in the writings of those early ages, even at his first setting out in the world." Whiston esteems the "Three Practical Essays" the most serious treatise that Clarke ever wrote; and which, with a little correction, will still be very useful in all Christian families, "I well remember," says he, "how I once told him, after he had been long at St. James's, and about the court, that I doubted he was not now so serious and good a Christian as he had been in the days of Hermas:" meaning the time of his writing the "Three Practical Essays," in which he had frequently quoted "The Shepherd of Hermas." There have been several editions of these essays. "The Reflections upon Amyntor" was published without a name, but has since been added to his "Letter to Dodwell," &c. In 1701 he published "A Paraphrase upon the Gospel of St. Matthew;" which was followed in 1702 by the "Paraphrases upon the Gospels of St. Mark and St. Luke," and soon after by a third volume "upon St. John." They were afterwards printed together, in two volumes, octavo, and have been so universally admired, as to undergo several editions. He had begun "A Paraphrase upon the Acts of the Apostles," immediately after the others were published, and had gone through the remaining books of the New Testament, but something accidentally interrupted the execution; "and it is now," says bishop Hoadly, "only to be lamented, that any thing first diverted him from it; or that he did not afterwards prevail upon himself to resume and complete so excellent a work, which his friends often pressed upon him, and to which he would sometimes answer,



that it was made less necessary by the labours of several worthy and learned persons, since the appearance of his work upon the four gospels."

He received the rectory of Drayton, near Norwich, from bishop Moore, his patron, who procured for him a parish in that city; and there he served himself at that season when the bishop resided at Norwich. His preaching at first was without notes, and so continued to be, till he was rector of St. James's. In 1704 he was appointed to preach Boyle's lecture; and the subject he chose was, "The being and attributes of God." He succeeded so well in this, and gave such high satisfaction, that he was appointed to preach the same lecture the next year; when he chose for his subject, "The evidences of natural and revealed religion." These sermons were first printed in two distinct volumes; the former in 1705, the latter in 1706. They have since been printed in one volume, under the general title of "A Discourse concerning the Being and Attributes of God, the Obligations of Natural Religion, and the Truth and Certainty of the Christian Revelation, in Answer to Hobbes, Spinoza, the Author of the Oracles of Reason, and other Deniers of Natural and Revealed Religion." Clarke having endeavoured, in the first part of this work, to shew that the being of a God may be demonstrated by arguments *à priori*, is unluckily involved in the censure which Pope has passed upon this method of reasoning, in the following lines. They are put into the mouth of one of his dunces, addressing himself to the goddess Dulness:

"Let others creep by timid steps and slow,  
On plain experience lay foundations low,  
By common sense to common knowledge bred,  
And lost to nature's cause through nature led.  
All-seeing in thy mists, we want no guide,  
Mother of arrogance, and source of pride!  
We nobly take the high *priori* road,  
And reason downward, till we doubt of God."

Dunciad, b. iv. l. 455.

Upon which we have the following note: "Those who, from the effects in this visible world, deduce the eternal power and Godhead of the first cause, though they cannot attain to an adequate idea of the Deity, yet discover so much of him, as enables them to see the end of their creation, and the means of their happiness; whereas they who take this high *priori* road, as Hobbes, Spinoza, Des Cartes, and some better reasoners, for one that goes right, ten lose themselves in mists, or ramble after visions, which deprive them of all sight of their end, and mislead them in the choice of wrong means." Clarke, it is probable, would not have denied this, and the poet perhaps would have spared his better reasoners, and not have joined them  
with



with such company, had he recollected our author's apology for using the argument *à priori*. "The argument *à posteriori*," says he, "is indeed by far the most generally useful argument, most easy to be understood, and in some degree suited to all capacities; and therefore it ought always to be insisted upon. But for as much as atheistical writers have sometimes opposed the being and attributes of God by such metaphysical reasonings, as can no otherwise be obviated than by arguing *à priori*; therefore this manner of arguing also is useful and necessary in it's proper place." We are not quite of Clarke's opinion here, since we cannot but think all the metaphysical reasonings *à priori* against the being and attributes of God, sufficiently obviated by the reasoner *à posteriori*; who, having built his demonstration of those great points upon the solid foundation of matter of fact, may justly leave the metaphysician to reason by himself. We are therefore better pleased with his manner of expressing himself, in the answer he made to Whiston upon this occasion. "When Clarke brought me his book," says Whiston, "it was the first volume, I suppose, I was in my garden against St. Peter's college, in Cambridge, where I then lived. Now I perceived, that in these sermons he had dealt a great deal in abstract and metaphysical reasoning. I therefore asked him, how he ventured into such subtleties which I never durst meddle with? and shewing him a nettle, or some contemptible weed in my garden, I told him that weed contained better arguments for the being and attributes of a God, than all his metaphysics. Clarke confessed it to be so; but alledged for himself, that since such philosophers as Hobbes and Spinoza had made use of those kind of subtleties against, he thought proper to shew, that the like way of reasoning might be made better use of on the side of religion: which reason, or excuse, I allowed to be not inconsiderable." Whiston tells us, in the same place, that, "as he had been informed, Dr. George Smalridge, afterwards bishop of Bristol, declared it to be the best book on those subjects that had been written in any language:" and bishop Hoadly makes no scruple to declare, that "every Christian in this country ought to esteem these sermons as his treasure, since they contain the true strength, not only of natural, but of revealed religion." They have passed through several editions: In the fourth or fifth were added several letters to Clarke from a gentleman in Gloucestershire, relating to the demonstration of the being and attributes, with the doctor's answers. This gentleman was Butler, afterwards bishop of Durham. In the sixth edition was added, "A Discourse concerning the Connexion of the Prophecies in the Old Testament, and the Application of them to Christ; and an Answer to a seventh Letter concerning the Argument *à priori*."

About this time, Whiston discovered our author to have been looking into the primitive writers, and to suspect, that the Athanasian doctrine of the Trinity was not the doctrine of those early ages.



ages. "Whether," says he, "Mr. Newton had given Mr. Clarke yet any intimation of that nature (for he knew it long before his time), or whether it arose from some inquiries of his own, I do not directly know, though I incline to the latter. This only I remember to have heard him say, that he never read the Athanasian creed in his parish, at or near Norwich, but once; and that was only by mistake, at a time when it was not appointed by the rubrick." In 1706 he published "A Letter to Mr. Dodwell;" wherein all the arguments in his epistolary discourse against the immortality of the soul are particularly answered, and the judgment of the fathers, to whom Mr. Dodwell had appealed concerning that matter, truly represented. Bishop Hoadly observes, that in this letter he answered Mr. Dodwell in so excellent a manner, both with regard to the philosophical part, and to the opinions of some of the primitive writers, upon whom these doctrines were fixed, that it gave universal satisfaction. But this controversy did not stop here; for the celebrated Collins, coming in as a second to Dodwell, went much farther into the philosophy of the dispute, and indeed seemed to produce all that could possibly be said against the immateriality of the soul, as well as the liberty of human actions. This enlarged the scene of the dispute; into which our author entered, and wrote with such a spirit of clearness and demonstration, as at once shewed him greatly superior to his adversaries in metaphysical and physical knowledge; and made every intelligent reader rejoice, that such an incident had happened to provoke and extort from him that plenty of strong reasoning, and perspicuity of expression, which were indeed very much wanted upon this intricate and obscure subject. "And I am persuaded," continues the bishop, "that as what he has writ in this controversy, comprehends the little that the ancients had said well, and adds still more evidence than ever clearly appeared before, and all in words that have a meaning to them, it will remain the standard of good sense on that side of the question, on which he spent so many of his thoughts, as upon one of his favourite points." Clarke's letter to Dodwell was soon followed by four defences of it, in four several letters to the author of "A Letter to the learned Mr. Henry Dodwell; containing some Remarks on a pretended Demonstration of the Immateriality and natural Immortality of the Soul, in Mr. Clarke's Answer to his late Epistolary Discourse," &c. They were afterwards all printed together, and the "Answer to Toland's Amyntor" added to them. In the midst of all these labours, he found time to shew his regard to mathematical and physical studies, and exact knowledge and skill in them; and his natural affection and capacity for these studies were not a little improved by the friendship of Sir Isaac Newton, at whose request he translated his "Optics" into Latin in 1706. With this version Sir Isaac was so highly pleased, that he presented him  
with



with the sum of 500*l.* or 100*l.* for each child, Clarke having then five children.

His friend bishop Moore, who had long formed a design of fixing him more conspicuously, now procured for him the rectory of St. Bennet's, Paul's Wharf, in London; and soon after carried him to court, and recommended him to the favour of queen Anne. She appointed him one of her chaplains in ordinary; and, in consideration of his great merit, and at the request of the bishop, presented him to the rectory of St. James's, Westminster, when it became vacant in 1709. From this time he left off preaching without notes, and made it his business to compose and write down as accurate sermons as he could; "not," says bishop Hoadly, "because he could not proceed in the former method, with a copiousness of good sense and clear expression, which the noblest audience might with pleasure have attended to, but chiefly because, from that time, it became his resolution to prepare his sermons in such a manner, that they might hereafter be as useful from the press, as he wished them to be from the pulpit." Upon his advancement to this station, he took the degree of doctor in divinity, when the public exercise which he performed for it at Cambridge was prodigiously admired. The questions which he maintained were these: 1. "*Nullum fidei Christianæ dogma, in sacris scripturis traditum, est rectæ rationi dissentaneum;*" that is, "No article of the Christian faith, delivered in the Holy Scriptures, is disagreeable to right reason." 2. "*Sine actionum humanarum libertate nulla potest esse religio;*" that is, "Without the liberty of human actions there can be no religion." His thesis was upon the first of these questions; which being thoroughly sifted by that most acute disputant professor James, he made an extempore reply, in a continued discourse for near half an hour, with so little hesitation, that many of the auditors declared themselves astonished; and owned, that if they had not been within sight of him, they should have supposed him to have read every word of it from a paper. After this, through the course of the syllogistical disputation, he guarded so well against the arts which the professor was a complete master of, replied so readily to the greatest difficulties such an objector could propose, and pressed him so close and hard with clear and intelligible answers, that perhaps there never was such a conflict heard in those schools. The professor, who was a man of humour as well as learning, said to him, at the end of the disputation, "On my word, you have worked me sufficiently;" and the members of the university went away, admiring, as indeed they well might, that a man even of Clarke's abilities, after an absence of so many years, and a long course of business of quite another nature, should acquit himself in such a manner, as if this sort of academical exercise had been his constant employment; and with such fluency and purity of expression, as if he had been accustomed to no other language in conversation but Latin. The same year, 1709, he

revised



revised and corrected Whiston's translation of the "Apostolical Constitutions" into English. Whiston tells us, that his own studies having been chiefly upon other things, and having rendered him incapable of being also a critic in words and languages, he desired his great friend and great critic, Dr. Clarke, to revise that translation; which he was so kind as to agree to.

In 1712, he published a most beautiful and pompous edition of Cæsar's Commentaries, adorned with elegant sculptures. It was printed in 1712, folio; and afterwards, in 1720, 8vo. It was dedicated to the great duke of Marlborough, "at a time," says bishop Hoadly, "when his unequalled victories and successes had raised his glory to the highest pitch abroad, and lessened his interest and favour at home." In the publication of this book, the doctor took particular care of the punctuation. In the annotations, he selected what appeared the best and most judicious in former editors, with some corrections and emendations of his own interspersed. Mr. Addison, in the Spectator, No. 367, has spoken of this folio edition of Cæsar's Commentaries in the following words: "The new edition which is given us of Cæsar's Commentaries, has already been taken notice of in foreign gazettes, and is a work that does honour to the English press. It is no wonder that an edition should be very correct, which has passed through the hands of one of the most accurate, learned, and judicious writers this age has produced. The beauty of the paper, of the character, and of the several cuts with which this noble work is illustrated, makes it the finest book that ever I have seen, and is a true instance of the English genius; which, though it does not come the first into any art, generally carries it to greater heights than any other country in the world."

The same year he published his celebrated book, entitled "The Scripture Doctrine of the Trinity," &c. which is divided into three parts. The first is, a collection and explication of all the texts in the New Testament, relating to the doctrine of the Trinity; in the second, the foregoing doctrine is set forth at large, and explained in particular and distinct propositions; and in the third, the principal passages in the liturgy of the church of England, relating to the doctrine of the Trinity, are considered. Bishop Hoadly applauds our author's method of proceeding, in forming his sentiments upon so important a point. He has expatiated much in favour of this work; and Whiston informs us, that some time before the publication of this book, there was a message sent to him from lord Godolphin, and others of queen Anne's ministers, importing, "That the affairs of the public were with difficulty then kept in the hands of those that were for liberty; that it was therefore an unseasonable time for the publication of a book that would make a great noise and disturbance; and that therefore they desired him to forbear, till a fitter opportunity should offer itself:" which message, says he, the doctor had no regard to, but went on according to the dictates of his



own conscience, with the publication of his book. The ministers, however, were very right in their conjectures; for the work made noise and disturbance enough, and occasioned a great number of books and pamphlets, written by himself and others. Those by himself being entitled, 1. A Letter to the Reverend Dr. Wells, in Answer to his Remarks, 1714. 2. A Reply to the Objections of Robert Nelson, Esq. and of an anonymous Author, against Dr. Clarke's Scripture Doctrine of the Trinity; being a Commentary on Forty select Texts of Scripture. This anonymous author was supposed to be Dr. James Knight, vicar of St. Sepulchre's, in London. 3. An Answer to the Remarks of the Author of Some Considerations considering the Trinity, and the Ways of managing that Controversy. This author was Gastrel, bishop of Chester. These two last pieces were published together in 1714, 8vo. 4. A Letter to the late Rev. R. M. (Richard Mayo) containing Observations on his Book, entitled A plain Scripture Argument against Dr. Clarke's Doctrine concerning the ever blessed Trinity. 5. A Letter to the Author of a Book entitled, "The true Scripture Doctrine of the most holy and undivided Trinity continued and vindicated;" recommended first by Mr. Nelson; and since by Dr. Waterland. These two pieces were published together in 1719, 8vo. at the end of a tract by another author, entitled, "The modest Plea for the Baptifinal and Scripture Notion of the Trinity," &c. 6. The modest Plea continued; or, A brief and distinct Answer to Dr. Waterland's Queries, relating to the Doctrine of the Trinity, 1720, 8vo. 7. Observations on Dr. Waterland's second Defence of his Queries, 1724, 8vo. 8. Replies to the Author of Three Letters to Dr. Clarke, from a Clergyman of the Church of England, concerning the Scripture Doctrine of the Trinity. The letters and replies were published together, by the author of the letters, in 1714, 8vo.

Books and pamphlets, however, were not all which the "Scripture Doctrine of the Trinity" occasioned; it made it's author obnoxious to the power ecclesiastical, and his book to be complained of by the lower house of convention. Their complaint was sent to the upper house, June 2, 1714, setting forth, "that a book had been lately published, and dispersed throughout the province, entitled, "The Scripture Doctrine of the Trinity," and several defences thereof, by the same author; which book and defences did, in their opinion, contain assertions contrary to the catholic faith, as received and declared by the reformed church of England, concerning three persons of one substance, power, and eternity, in the unity of the Godhead; and tending, moreover, to perplex the minds of men in the solemn acts of worship, as directed by our established liturgy," &c. June 4, the bishops returned for answer, "that they approved the zeal of the lower house, thought they had just cause of complaint, and would take it into their consideration;" and on the 12th



sent a message to them, directing an extract to be made of particulars out of the books complained of. On the 23d, the said extract was laid before the bishops, disposed under the following heads: “ 1. Assertions contrary to the catholic faith, as received and declared by this reformed church of England, concerning three persons of one substance, power, and eternity, in the unity of the Godhead. 2. Passages tending to perplex the minds of men in the solemn acts of worship, as directed by our established liturgy. 3. Passages in the liturgy and thirty-nine articles, wrested by Dr. Clarke in such a manner, as is complained of in the representation.” The doctor drew up a reply to this extract, dated June 26; which, it seems, was presented to some of the bishops, but, for reasons unknown, not laid before the house. After this, there appearing in almost the whole upper house a great disposition to prevent dissensions and divisions, by coming to a temper in this matter, Dr. Clarke was prevailed upon to lay before the house a paper, dated July 2, setting forth, “ 1. That his opinion was, that the Son of God was eternally begotten by the eternal incomprehensible power and will of the Father; and that the Holy Spirit was likewise eternally derived from the Father by or through the Son, according to the eternal incomprehensible power and will of the Father. 2. That before his book, entitled “ The Scripture Doctrine of the Trinity,” was published, he did indeed preach two or three sermons upon this subject; but that since the book was published, he had never preached upon this subject; and because he thought it not fair to propose particular opinions, where there is not liberty of answering, he was willing to promise, as indeed he intended, not to preach any more upon this subject. 3. That he did not intend to write any more concerning the doctrine of the Trinity; but if he should fail herein, and write any thing hereafter upon this subject contrary to the doctrine of the church of England, he did hereby willingly submit himself to any such censure as his superiors should think fit to pass on him. 4. That whereas it had been confidently reported, that the Athanasian creed, and the third and fourth petitions in the liturgy, had been omitted in his church by his direction, he did hereby declare, that the third and fourth petitions in the liturgy had never been omitted at all, as far as he knew; and that the Athanasian creed was never omitted at eleven o’clock prayers, but at early prayers only, for brevity’s sake, at the discretion of the curate, and not by his appointment. 5. That, as to his private conversation, he was not conscious to himself that he had given any occasion for those reports which had been spread concerning him, with relation to this controversy.” His paper concludes with these words: “ I am sorry, that what I sincerely intended for the honour and glory of God, and so to explain this great mystery as to avoid the heresies in both extremes, should have given offence to this synod, and particularly to



my lords the bishops. I hope my behaviour for the time to come, with relation hereunto, will be such as to prevent any future complaints against me."

After this paper had been before the upper house, being apprehensive that, if it should be published separately, as it afterwards happened, without any true account of the preceding and following circumstances, it might be liable to be misunderstood in some particulars, he caused an explanation, dated July 5, to be presented to the bishop of London, the next time the upper house met; setting forth, "that whereas the paper laid before their lordships the Friday before, was, through haste and want of time, not drawn up with sufficient exactness, he thought himself indispensibly obliged in conscience to acquaint their lordships, that he did not mean thereby to retract any thing he had written, but to declare, that the opinion set forth at large in his *Scripture Doctrine*, &c. is, that the Son was eternally begotten by the eternal and incomprehensible power and will of the Father, &c. and that, by declaring he did not intend to write any more concerning the doctrine of the Trinity, he did not preclude himself from a liberty of making any inoffensive corrections in his former books, if they should come to another edition, or from vindicating himself against any misrepresentations or aspersions, which might possibly hereafter be cast upon him, on occasion of this controversy." After the delivery of this explanation, the upper house resolved, July 5, to proceed no farther upon the extract laid before them by the lower house, and ordered Dr. Clarke's papers to be entered in the acts of that house: but the lower house, not so satisfied, resolved, July 7, that the paper subscribed by Dr. Clarke, and communicated to them by the bishops, does not contain in it any recantation of the heretical assertions, and offensive passages, complained of in their representation, and afterwards produced in their extract; nor gives such satisfaction for the great scandal occasioned thereby, as ought to put a stop to any further examination and censure thereof. Thus ended this affair; the most authentic account of which we have in a piece entitled "*An Apology for Dr. Clarke, containing an Account of the late Proceedings in Convocation upon his Writings concerning the Trinity*," 1714, 8vo. It was written, Whiston tells us, by a worthy clergyman in the country, a common friend of his and Dr. Clarke's; and contains true copies of the original papers relating to the proceedings of the convocation and Dr. Clarke, communicated by the doctor himself, and occasioned by his friend's letter to him, in relation to his conduct; which letter, with Dr. Clarke's answer, is printed in the "*Apology*." "*The Scripture Doctrine of the Trinity*," as we have observed, was first published in 1712; afterwards there was a second edition, with many alterations, in 1719; and there has been, since his death, a third edition, with very great additions, left under the doctor's hand ready prepared for the press. Bp. Hoadly assures us, in opposition to those who



have supposed Clarke to have retracted his notions concerning the Trinity, that, "From the time of publishing this book to the day of his death, he found no reason, as far as he was able to judge, to alter the notions which he there professed, concerning the Father, Son, and Holy Ghost, towards any of those schemes, which seemed to him to derogate from the honour of the Father on one side, or from that of the Son and Spirit on the other. And this," says the Bp. "I thought proper just to mention, as what all his friends knew to be the truth."

In the year 1712, he had a conference with Smalridge, afterwards Bp. of Bristol, concerning the doctrine of the Trinity, at Thomas Cartwright's, Esq. at Aynho in Northamptonshire.

And in 1715 and 1716, he had a dispute with the celebrated Leibnitz, relating to the principles of natural philosophy and religion; and a collection of the papers which passed between them was published in 1717, under the following title: "A Collection of Papers which passed between the late learned Mr. Leibnitz and Dr. Clarke, relating to the Principles of Natural Philosophy and Religion. To which are added, Letters from Cambridge to Dr. Clarke concerning Liberty and Necessity, with the Doctor's Answers." And, "Remarks upon a Book, entitled, A philosophical Enquiry concerning human Liberty," 8vo. The letters from Cambridge, which Clarke answers in this volume, were written by Richard Bulkeley, Esq. author of a poem in 12 books, entitled, "The last Day." This gentleman died in 1718, at about 24 years of age. "The Philosophical Enquiry concerning human Liberty," was written by Anthony Collins, Esq. All the pieces contained in this volume were translated into French, and published by Des Maizeaux in the first volume of "Recueil de diverses Pieces sur la Philosophie, la Religion naturelle, l'Histoire, les Mathematiques, &c. par Messrs. Leibnitz, Clarke, Newton, & autres Auteurs celebres. Printed at Amsterdam in 1720," in 2 vols. 12mo. This book of the doctor's is inscribed to her late majesty queen Caroline, then princess of Wales, who was pleased to have the controversy pass through her hands, and was the witness and judge of every step of it. It related chiefly to the important and difficult subjects of liberty and necessity. "This liberty or moral agency," says the bishop, "was a darling point to him. He excelled always, and shewed a superiority to all, whenever it came into private discourse or public debate. But he never more excelled, than when he was pressed with the strength this learned adversary was master of; which made him exert all his talents to set it once again in a clear light, to guard it against the evil of metaphysical obscurities, and to give the finishing stroke to a subject which must ever be the foundation of morality in man, and is the sole ground of the accountableness of intelligent creatures for all their actions. And as this was the last of Clarke's works relating



relating to a subject which had been, by the writings of cloudy or artful men, rendered so intricate, I shall take the liberty to say, with regard to the same tendency, from his first discourse about the being of God to these letters, that what he has written to clear and illustrate this cause, does now stand, and will for ever remain, before the world, a lasting monument of a genius which would throw in light where darkness used to reign, and force good sense and plain words into what was almost the privileged place of obscurity and unintelligible sounds." Whiston says, "That Clarke pressed so hard upon Leibnitz, from matter of fact, known laws of motion, and the discoveries of Sir Isaac Newton, who heartily assisted the doctor, I mean in those letters, that he was forced to have recourse to metaphysical subtleties, and to a pre-established harmony of things in his own imagination, which he styles a superior reason; till it was soon seen, that M. Leibnitz's superior reason served to little else, but to confirm the great superiority of experience and mathematics above all such metaphysical subtleties whatsoever. And I confess," says he, "I look upon these letters of Dr. Clarke, as among the most useful of his performances in natural philosophy." Whiston has preserved an anecdote relating to this controversy; which is, that Sir Isaac Newton once pleasantly told Clarke, that "he had broke Leibnitz's heart with his reply to him."

About 1718, Clarke made the following alteration in the forms of doxology in the singing psalms, which produced no small noise and disturbance, and occasioned some pamphlets to be written.

To God, through Christ, his only Son,  
Immortal glory be, &c.

And,

To God, through Christ, his Son, our Lord,  
All glory be therefore, &c.

A considerable number of these select psalms and hymns having been dispersed by the society for Promoting Christian Knowledge, before the alteration of the doxologies was taken notice of, he was charged with a design of imposing upon the society: whereas, in truth, the edition of them had been prepared by him for the use of his own parish only, before the society had thoughts of purchasing any of the copies: and as the usual forms of doxology are not established by any legal authority, ecclesiastical or civil, in this he had not offended. However Robinson, Bp. of London, so highly disliked this alteration, that he thought proper to publish a letter to the incumbents of all churches and chapels in his diocese, against their using any new forms of doxology. The letter is dated Dec. 26, 1718, and begins thus: "Reverend brethren, there is an instance of your care and duty, which I conceive myself at this time highly obliged to offer, and you to regard, as necessary for the preservation



servation of the very foundations of our faith. Some persons, seduced, I fear, by the strong delusions of pride and self-conceit, have lately published new forms of doxology, entirely agreeable to those of some ancient heretics, who impiously denied a Trinity of persons in the Unity of the Godhead. I do therefore warn and charge it upon your souls, as you hope to obtain mercy from God the Father, through the merits of Jesus Christ our Lord, and by the sanctification of the Holy Ghost, three persons and one God blessed for ever, that you employ your best endeavours to prevail with your several flocks, to have a great abhorrence for the above-mentioned new forms, and particularly that you do not suffer the same to be used, either in your churches, or in any schools, where you are to prevent that most pernicious abuse, &c." It is rare to meet with a man in history, who was less subject to "the delusions of pride and self-conceit," than Clarke was: mean while, the bishop's letter was animadverted upon by Whiston, in "A letter of thanks to the right reverend the lord bishop of London, for his late letter to his clergy against the use of new forms of doxology, &c." Jan. 17, 1718-19: and in a pamphlet, entitled, "An humble Apology for St. Paul and the other Apostles; or, a Vindication of them and their Doxologies from the Charge of Heresy. By Cornelius Paets, 1719." Soon after came out an ironical piece, entitled, A Defence of the Bishop of London, in Answer to Whiston's Letter of Thanks, &c. addressed to the Abp. of Canterbury. To which is added, A Vindication of Dr. Sacheverell's late Endeavour to turn Mr. Whiston out of his Church." Whiston's "Letter of Thanks" occasioned likewise the two following pieces; viz. "The Lord Bishop of London's Letter to his Clergy vindicated, &c. by a Believer, 1719:" and, "A seasonable Review of Mr. Whiston's Account of primitive Doxologies, &c. by a Presbyter, &c. 1719." This presbyter was supposed to be Dr. Wm. Berriman. To the latter Whiston replied in a second letter to the Bp. of London; and the author of "The seasonable Review, &c." answered him in a second review, &c. As to Clarke's conduct in this affair, Whiston esteems it one of the most Christian attempts towards somewhat of reformation, upon the primitive foot, that he ever ventured upon:" but adds, "that the Bp. of London, in the way of modern authority, was quite too hard for Dr. Clarke, in the way of primitive Christianity."

About this time he was presented by the lord Lechmere, chancellor of the duchy of Lancaster, to the mastership of Wigston's hospital in Leicester. In 1724, he published 17 sermons preached on several occasions, 11 of which were never before printed; and the year following a sermon, preached at the parish church of St. James, upon the erecting a charity-school for the education of women servants. In 1727, upon the death of Sir Isaac Newton, he was offered



ferred by the court the place of master of the mint, worth, *communibus annis*, 1200 or 1500*l.* a year. Upon this offer, Whiston tells us, the doctor advised with his friends, and particularly with Mr. Emlyn and himself, about accepting or refusing it. They advised him against accepting it, as what he wanted not, as what was entirely remote from his profession, and would hinder the success of his ministry. He was himself generally of the same opinion with them, could not thoroughly reconcile himself to this secular preferment, and therefore absolutely refused it; which Whiston says was one of the most glorious actions of his life, and afforded undeniable conviction that he was in earnest in his religion.

In 1728 was published, “A Letter from Dr. Clarke to Mr. Benjamin Hoadly, F. R. S. occasioned by the Controversy relating to the Proportion of Velocity and Force in Bodies in Motion; and printed in the Philosophical Transactions, No. 401.” And here, for the sake of putting things of a sort together, let us mention a fact, relating to natural knowledge, recorded by Whiston, and in which our author was concerned. He tells us then, that “about the year 1709, alderman Clarke, and his son Mr. Clarke, saw a very curious sight in astronomy, which he does not know that any others before had ever seen; and it was this. They happened to be viewing Saturn’s ring at Norwich, with a telescope of seventeen feet long; when, without any previous thought, or expectation of such a thing, as Mr. Clarke assured him, they both distinctly saw a fixed star between the ring and the body of that planet. A sure evidence,” says he, “that the ring is properly distinct from the planet, and at some distance from it; which, although believed, could hardly be demonstrated before.”

In 1729 he published the twelve first books of “Homer’s Iliad.” This edition was printed in quarto, and dedicated to the duke of Cumberland. The Latin version is almost entirely new, and annotations are added to the bottoms of the pages. Homer, bishop Hoadly tells us, was Clarke’s admired author, even to a degree of something like enthusiasm, hardly natural to his temper; and in this he went a little beyond the bounds of Horace’s judgment, and was so unwilling to allow the favourite poet ever to nod, that he has taken remarkable pains to find out and give a reason for every passage, word, and title, that could create any suspicion. “The translation,” adds the bishop, “with his corrections, may now be styled accurate; and his notes, as far as they go, are indeed a treasure of grammatical and critical knowledge. He was called to this task by royal command; and he has performed it in such a manner, as to be worthy of the young prince, for whom it was laboured. The praises given to this excellent work by the writers abroad in their memoirs, as well as by the learned masters of the three principal schools of England, those of Westminster, Eton, and St. Paul’s; and the  
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short character, that the performance was ‘*supra omnem invidiam*,’ bestowed by one whom Dr. Clarke had long before styled ‘*criticos unus omnes longe longeque antecellens*,’ and whom every one will know by that title without my naming him, make it unnecessary to add a word upon this subject.” Whiston informs us, that he had begun this work in his younger years, and that the notes were rather transcribed than made new. The twelve last books of the “*Iliad*” were published in 1732, in quarto, by our author’s son, Samuel Clarke; who informs us, in the preface, that his father had finished the annotations to the three first of those books, and as far as the 359th verse of the fourth; and had revised the text and version, as far as verse 510 of the same book.

While Clarke was thus employed in finishing the remaining books of Homer, he was interrupted with an illness which ended in his death. Though not robust, he had all his life long enjoyed a firm state of health, without any indisposition bad enough to confine him, except the small-pox in his youth; till, on Sunday May 11, 1729, going out in the morning to preach before the judges at Serjeant’s-inn, he was there seized with a pain in his side, which made it impossible for him to perform the office he was called to, and quickly became so violent, that he was obliged to be carried home. He went to bed, and thought himself so much better in the afternoon, that he would not suffer himself to be bled; against which remedy, it is remarkable that he had entertained strong prejudices. But the pain returning violently about two the next morning, made bleeding absolutely necessary: he appeared to be out of danger, and continued to think himself so till the Saturday morning following; when, to the inexpressible surprize of all about him, the pain removed from his side to his head, and, after a very short complaint, took away his senses so, as they never returned any more. He continued breathing till between seven and eight of the evening of that day, which was May 17, 1729, and then died, in his 54th year. The same year was printed his “*Exposition of the Church Catechism*,” and ten volumes of sermons, in 8vo. His “*Exposition*” is made up of those lectures he read every Thursday morning for some months in the year at St. James’s church. In the latter part of his time he revised them with great care, and left them completely prepared for the press. This performance was immediately animadverted upon by Dr. Waterland, when Dr. Sykes took up the cudgels in favour of Clarke. A controversy ensued; and three or four pamphlets were written on each side, with the titles of which there is no occasion to trouble the reader.

In respect to his character, Dr. Hare, then late bishop of Chichester, says, “Dr. Clarke is a man that has all the good qualities that can meet together to recommend him. He is possessed of all the parts of learning that are valuable in a clergyman, in a degree that few possess any single one. He has joined to a good skill in the three  
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learned languages, a great compass of the best philosophy and mathematics, as appears by his Latin works; and his English ones are such a proof of his own piety, and of his knowledge in divinity, and have done so much service to religion, as would make any other man, that was not under the suspicion of heresy, secure of the friendship and esteem of all good churchmen, especially of the clergy. And to all this piety and learning, and the good use that has been made of it, is added a temper happy beyond expression; a sweet, easy, modest, inoffensive, obliging behaviour adorn all his actions; and no passion, vanity, insolence, or ostentation, appear either in what he writes or says: and yet these faults are often incident to the best men, in the freedom of conversation, and writing against impertinent and unreasonable adversaries, especially such as strike at the foundation of virtue and religion. This is the learning, this the temper of the man whose study of the Scriptures has betrayed him into a suspicion of some heretical opinions."

Bishop Hoadly also declares, "He was a person of a natural genius, excellent enough to have placed him in the superior rank of men, without the acquirements of learning; and of learning enough to have rendered a much less comprehensive genius very considerable in the ways of the world: but in him they were both united to such a degree, that those who were of his intimate acquaintance knew not which to admire most. The first strokes of knowledge, in some of it's branches, seemed to be little less than natural to him; for they appeared to lie right in his mind as soon as any thing could appear, and to be the very same which afterwards grew up with him into perfection, as the strength and cultivation of his mind increased. He had one happiness very rarely known among the greatest men, that his memory was almost equal to his judgment, which is as great a character as can well be given of it." Then, after observing how great the doctor was in all branches of knowledge and learning, he goes on thus: "If in any one of these many branches he had excelled only so much as he did in all, this alone would justly have entitled him to the name of a great man. But there is something so very extraordinary, that the same person should excel, not only in those parts of knowledge which require the strongest judgment, but in those which want the help of the strongest memory also; and it is so seldom seen, that one who is a great master in theology, is at the same time skilfully fond of all critical and classical learning; or excellent in the physical and mathematical studies; or well framed for metaphysical and abstract reasonings; that it ought to be remarked, in how particular a manner, and to how high a degree, divinity and mathematics, experimental philosophy and classical learning, metaphysics and critical skill, all of them, various and different as they are amongst themselves, united in Dr. Clarke." Afterwards the bishop informs us, how earnestly his acquaintance and friendship was sought after by the greatest lovers of virtue and knowledge, what regard was paid



to him by the chief persons of the law, and, above all, what pleasure her late majesty queen Caroline took in his conversation and friendship; for "seldom a week passed," says he, "in which she did not receive some proofs of the greatness of his genius, and of the force of his superior understanding."

"If any one should ask," continues the bishop, "as it is natural to do, how it came to pass that this great man was never raised higher in the church? I must answer, that it was neither for want of merit, nor interest, nor the favour of some in whose power it was to have raised him; but he had reasons within his own breast, which hindered him from either seeking after, or accepting any such promotion. Of these he was the proper, and indeed the only judge; and therefore I say no more of them." The truth is, his scruples about subscription were very great, as we are informed by Sykes; who observes, in his eulogium of Clarke, printed at the end of Whiston's "Historical Memoirs," that "the doctor would often wish, that those things which were suspected by many, and judged unlawful by some, might be seriously considered, and not made terms of communion. He thought it would be the greatest happiness to see the occasions of good and learned men's scruples removed out of the public forms of divine service, and the doctrines of Christianity reduced to the New Testament only; and that it would be right to have nothing required from the preachers of the gospel, but what was purely primitive. This he thought to be the only means of making the minds of sincere Christians easy and quiet. This he believed would make men much more charitable to one another, and make the governors of the church and state transact their important affairs with greater ease and freedom from disturbances." Upon the whole, bishop Hoadly makes no scruple to declare, that, "by Dr. Clarke's death, the world was deprived of as bright a light, and masterly a teacher of truth and virtue, as ever yet appeared amongst us; and," says he, in the conclusion of his account, "as his works must last as long as any language remains to convey them to future times, perhaps I may flatter myself that this faint and imperfect account of him may be transmitted down with them. And, I hope, it will be thought a pardonable piece of ambition and self-interest; if, being fearful lest every thing else should prove too weak to keep the remembrance of myself in being, I lay hold on his fame to prop and support my own. I am sure, as I have little reason to expect that any thing of mine, without such an assistance, can live, I shall think myself greatly recompensed for the want of any other memorial, if my name may go down to posterity thus closely joined with his; and I myself be thought of, and spoke of, in ages to come, under the character of *THE FRIEND OF DR. CLARKE.*"

It is necessary to add, that Clarke married Catharine, the daughter of the Rev. Mr. Lockwood, rector of Little Missingham in Norfolk;



folk; in whose good sense and unblameable behaviour he was happy to his death.

**CLARKE (WILLIAM)**, an English divine, was born at Haghmon-abbey, in Shropshire, 1696; and after a grammar education at Shrewsbury school, he was sent to St. John's college, Cambridge, of which he was elected fellow, Jan. 1716-17; B. A. 1731, M. A. 1735. He was presented by archbishop Wake, in 1724, to the rectory of Buxted in Suffex, at the particular recommendation of Dr. Wotton; and in 1738 was elected prebendary and residentiary of Chichester, and in 1770 chancellor of that church, and vicar of Amport, which he did not long enjoy, dying Oct. 21, 1771. He married a daughter of the learned Dr. Wotton, by whom he left a son and daughter. Mrs. Clarke died on the 11th of July, 1783, aged 83. The son, Edward Clarke, published some "Letters concerning the Spanish Nation," in 1763. He wrote a learned preface to Dr. Wotton's "Collection of the Welch Laws;" but his principal work, in which he introduced the famous Chichester inscription, is, "The Connexion of the Roman, Saxon, and English Coins, 1767," 4to. He seems to have been also a very wise, as well as learned man; for, in answer to Mr. Bowyer, with whom he was very intimate, he writes thus: "I find the archbishop and you are intimate; he (Secker), trusts you with his secrets: but I could tell you a secret that nobody knows but my wife, that if our deanery should ever be vacant in my time (which is not likely), I would not accept it.—I would no more go into a new way of life, furnish new apartments, &c. than Mrs. Bowyer would go to a lord mayor's ball. I have learnt to know, that at the end of life these things are not worth our notice. April 8, 1767. He resigned Buxted to his son Nov. 4, 1768, after having held that rectory more than thirty-four years.

**CLAUDE (OF LORRAIN)**, a celebrated landscape painter, was born in 1600, and sent first to school; but proving extremely dull and heavy, was soon taken thence, and bound an apprentice to a pastry-cook, with whom he served his time out. Afterwards he went with some young fellows to Rome, with a view of getting a livelihood there; but being unable to speak the language, and withal very ill-bred, nobody cared to set him at work. Chance brought him at length to Augustino Trassò, who hired him to pound his colours, clean his pallet and pencils, look after his house, dress his meat for him, and do all his household drudgery; for Augustino kept no other servant. His master, hoping to make him serviceable to him in some of his greatest works, taught him by degrees the rules of perspective, and the elements of design.

Claude at first did not know what to make of those principles of art; but being encouraged, and not failing in application, he came at



length to understand them. Then his soul enlarged itself apace, and cultivated the art with wonderful eagerness. He removed his study to the banks of the Tiber, and into the open fields, where he would continue from morning to night, taking all his lessons from nature herself; and, by many years diligent imitation of that excellent mistress, he climbed up to the highest step of perfection in landscape painting.

Sandrart relates, that being in the fields with him, for the sake of studying together, Claude made him observe, with as much nicety as if he had been well versed in physics, the causes of the diversity of the same view or prospect; and explained, why it appeared sometimes after one fashion, and sometimes after another, with respect to colours, as the morning dew or the evening vapours more or less prevailed.

His memory was so good, that he would paint with great faithfulness when he got home, what he had seen abroad. He was so absorbed in his labours, that he never visited any body. The study of his profession was his amusement; and, by the mere dint of cultivating his talent, he drew some pictures which made his name deservedly famous throughout Europe, in that sort of painting to which he applied himself. He has been universally admired for his pleasant and most agreeable invention; for the delicacy of his colouring, and the charming variety and tenderness of his tints; for his artful distribution of the lights and shadows, for his wonderful conduct in the disposition of his figures, and for the advantage and harmony of his compositions.

Upon the whole, Claude may be produced as an instance to prove, that constant and assiduous application will even supply the want of genius; or, if this will not be allowed, will draw forth genius into view, where nobody suspected any genius was. This industry, however, he was always obliged to exert, for he never performed without difficulty; and when his performances did not come up to his idea, he would sometimes do and undo the same piece even to seven or eight times over. He was much commended for several of his performances in fresco, as well as oil. He was employed by Pope Urban VIII. and many of the Italian princes, in adorning their palaces. He died in 1682, and was buried at Rome.

**CLAUDE (JOHN)**, a minister of the church of Paris, born at Sautevat, in the province of Angenois, in 1619, was one of the greatest men of the ecclesiastical profession. He studied as far as philosophy under his father, who was also a minister; and afterwards going through a course of divinity, was ordained at Montaubon, in 1645. He was made minister of a church of Fief, called la Freine, where he officiated a twelvemonth. Afterwards he became minister of a church of St. Afric, in Rvergne; and eight years after, pastor of that of Mimes. As the Protestants had an university in  
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the city of Mimes, Claude had there an opportunity of displaying one of his chief talents, which was happily explaining a theological subject; and he used to read private lectures to such as were candidates for the ministry. He had undertaken to refute the piece called "The Method," which was written by cardinal Richelieu against the Protestants; but hearing that Martel, the professor of divinity at Montauban, had a synodical commission for that purpose, he laid aside that design.

Having opposed, in the synod of the Lower Languedoc, a man whom the court had won over to attempt a re-union, he was punished for it by a decree of council, which forbade him the exercise of the functions of a minister in Languedoc, after he had exercised them eight years at Mimes. He went to Paris, to get, if possible, this resolution taken off; and after staying there six months to no purpose, he took a journey to Montauban, where he preached the day after his arrival, and accepted the offer which the people of that church made him. During this journey, he wrote a little book, which gave rise to the most famous dispute that ever was carried on in France between the Protestants and Roman Catholics. The occasion of it was this. Mess. de Port Royal were at that time using their utmost endeavours to make a convert of Mr. de Turenne to the Romish religion; and for that purpose presented him with a little piece, in which they proceeded to shew, that the Protestant churches had always believed what is taught in that of the Romanists concerning the real presence, and that a change of belief, such as the Protestants suppose, is impossible. Mr. de Turenne's lady, who always dreaded what happened after her decease, namely, that her husband would turn Roman Catholic, did all that lay in her power to confirm him in the Protestant faith. For this reason she caused an answer to be made to the piece of Mess. de Port Royal, and Claude was appointed to write it. He acquitted himself so admirably well upon this occasion, that several copies were taken of his answer, which were spread every where, both in Paris and in the Provinces; so that had it been printed, it could not have been made much more public. Mess. de Port Royal hearing of this, thought themselves absolutely obliged to answer it; which they did, by publishing in 1664, the famous work, entitled, "*La Perpetuité de la foi de l'église Catholique touchant l'Eucharistie*;" that is, "*The Perpetuity of the Catholic Church, in regard to it's Doctrine of the Eucharist.*" It contains the first piece, and a reply to Claude's answer. This minister, who was then at Montauban, wrote a reply, which was printed with his first answer in 1666. This work is entitled, "*Reponse aux Traités, intitulez, La Perpetuité, &c.*" that is, "*An Answer to two Treatises, entitled, The Perpetuity, &c.*"

There is no doubt but the merit of Claude's book contributed greatly to it's fame; nevertheless, the state in which Janfenism was at that time, was one chief cause of the mighty noise it made: for  
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the Jansenists considered Claude's triumph as nothing, provided it could but lessen the joy of Mess. de Port Royal; and therefore, for the sake of promoting their own cause, they spread in all places his name and merit: so necessary it is, as Bayle justly observes on this occasion, for some books to appear at certain seasons, and to be wrote against certain persons. Arnauld undertook to refute Claude's book, and published a large volume in 1669. Father Nouet, a famous jesuit, engaged in the controversy, and published a book against Claude, who wrote an answer to it, which was printed in 1668. Some prefer this answer to his other pieces; and we are told it was his own favourite piece. The author of the "*Journal des sçavans*" discharged his artillery against Claude, by inserting an extract of that jesuit's book; and this occasioned Claude to publish a very witty provinciale against the author of the *Journal*. It is an anonymous letter, and entitled, "*Lettre d'un Provincial à un de ses Amis sur le Sujet du Journal du 28 Juin 1667;*" that is, "*A Letter from a Provincial to a Friend, occasioned by the Journal of the 28th of June, 1667;*" which letter was answered by the journalist some time after. This contest went no farther; but with regard to Arnauld, who had added two more volumes to the former, Claude was forced to engage in a very laborious study, in order to examine the tenets of the Greek church, and those of the eastern schismatics; and he shewed great learning and abilities in the answer he made to him. The Jansenists only made a general reply to Claude's book. They published their "*Prejugez legitimes contre le Calvinisme;*" that is, "*Just Prejudices against Calvinism:*" which Claude refuted by one of the best works, says Bayle, that either himself or any other Protestant clergyman ever composed. It is entitled, "*Defense de la Reformation;*" first printed at Roan, in 1673, and afterwards at the Hague, in 1682.

Claude, as we have observed, was elected minister of the church of Montauban; it was about 1662. Four years after, he was forbid by the court to exercise his functions there, which obliged him to go a second time to Paris. He continued there near nine months, without being able to remove the obstacles of his return to Montauban. During this interval, he was invited to the church of Bourdeaux; but the congregation of Charenton, being unwilling to lose a person of Claude's abilities, gave him also an invitation in 1666. From that time to the revocation of the edict of Nantz, he did very great service to that church, and to the whole body, by his excellent works, and by the minute attention he paid to the affairs which the deputies of provinces communicated to him. No man was ever better qualified to head either a consistory or a synod, or to dispute off-hand. He discovered this latter talent in the last conference, which Mad. de Duras desired to hear. This lady, it seems, would not forsake her religion, till she had heard Claude and the bi-



shop of Meaux dispute in her presence: she accordingly had her wish; for these two illustrious champions disputed at the countess de Roie's her sister's, the 1st of March, 1678. Each disputant wrote the relation of his conference, and ascribed the victory to himself. These relations were at first only handed about in MS. but at last the bishop of Meaux published his in 1682, and that of Claude followed soon after. Claude was distinguished from the rest of the ministers, by the manner in which the court ordered him to leave the kingdom. He, like them, had a fortnight allowed him to leave it, but the Romish clergy found means to shorten even that time; for October 22, 1685, the day on which the revocation of the edict of Nantz was registered at Paris, Claude, at ten in the morning, was ordered to leave France in twenty-four hours. He obeyed with the utmost submission; and set out, attended by one of the king's footmen, who was ordered to conduct him to the frontiers of France, and who, though he executed his orders faithfully, yet treated him with civility. He set out from Paris in the Brussels coach; and his fame flying before him, procured him several obliging offices from many persons in his journey. He passed through Cambray, where he lay; and was there presented with some refreshments by the jesuits. The father rector did Claude the honour to pay him a visit, which Claude returned; and the difference of religion did not interrupt this obliging correspondence and marks of mutual esteem.

He made Holland his place of refuge; where he met with a very kind reception, and was honoured with a very considerable pension by the prince of Orange. He used to preach from time to time at the Hague, and his last sermon was on Christmas-day 1686; where he displayed his excellent talent so admirably, that the princess of Orange was greatly affected, and extremely pleased with him. The authors of the supplement to Moreri's dictionary have indeed said, that even the French Protestants themselves never looked upon his sermons as excellent ones; but Bayle has declared, in answer to such misrepresentation, that they contained all those things which the Protestants could desire; such as the greatest regularity and order, a deep search into divinity, much sublimity and majesty, a nervous masculine eloquence, and a justness of argument. "All that can be said on this subject," continues he, "is, that Claude had not a pleasing voice; which gave occasion to this smart saying of Morus, that all the voices will be for him except his own: but this did not lessen the great fame and esteem in which his sermons were held." On the Christmas-day we have mentioned, he was seized with an illness, of which he died Jan. 13, 1687; and his death was just matter of grief to his whole party. Many judicious persons among them regretted it the more, as thinking, that had he lived longer, so many scandalous quarrels would not have broke out among the Protestants, which have since given so much pleasure to the Roman Catholics;



Catholics; yet others have believed, with greater probability, that it would have been impossible for any man to have prevented them.

Claude married in 1648, and had a son, Isaac Claude, March 5, 1653. His father was very fond of him, and bred him to the ministry. He studied in the universities of France; after which he returned to his father, who completed him in his studies, especially in those relating to the pulpit. He was examined at Sedan in 1678, and judged very worthy of being admitted into the ministry. He was invited by the congregation of the church of Clermont in Beauvoisis; and his father had the satisfaction to impose his hands on him in 1678, and to see him minister of the Walloon church at the Hague, when he retired to Holland in 1685. He died at the Hague, July 29, 1695, after having published many excellent works of his deceased father.

**CLAUDIANUS (CLAUDIUS)**, a Latin poet, flourished in the fourth century, under the emperor Theodosius, and his sons Arcadius and Honorius. Many learned men imagine him to have been born at Alexandria in Egypt: others, however, have made a Spaniard of him; others a Frenchman; and Plutarch and Politian suppose Florence to have been the place of his nativity. Be this as it will, it is certain that he came to Rome 395, when he was about thirty years old, and there insinuated himself into Stilico's favour; who, being a person of great abilities both for civil and military affairs, though a Goth by birth, was now become so considerable under Honorius, that he may be said for many years to have governed the western empire. Stilico afterwards fell into disgrace, and was put to death; and it is more than probable that the poet was involved in the misfortunes of his patron, and severely persecuted in his person and fortune by Hadrian, an Egyptian by birth, who was captain of the guards to Honorius, and seems to have succeeded Stilico; for we find him, in an epistle to that minister, heavily venting his sorrows, and complaining of Hadrian's cruelty and unforgiving temper.

According to the report of the antiquaries, he rose afterwards to great favour, and obtained several honours both civil and military; Arcadius and Honorius having granted him an honour, which seems to have exceeded any that had ever been bestowed upon a poet before: for they tell us that these emperors, at the senate's request, had ordered a statue to be erected for him in Trajan's forum, with a very honourable inscription; and this they confirm by the late discovery of a marble, which, after it was carefully examined by Pomponius Lætus, and other able antiquaries, was judged to be the pedestal of Claudian's statue in brass. The inscription runs thus: "To Claudius Claudianus, tribune and notary, and, among other noble accomplishments, the most excellent of poets, though his own poems  
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are sufficient to render his name immortal, yet, as a testimony of their approbation, the most learned and happy emperors Arcadius and Honorius have, at the request of the senate, ordered this statue to be erected, and placed in the forum of Trajan. Under the inscription was placed the following epigram in Greek, which was no less glorious to the poet.

“Rome and the Cæsars here his statue raise,  
“Who Virgil’s genius join’d to Homer’s lays.”

The princess Serena had a great esteem for Claudian, and recommended and married him to a lady of great quality and fortune in Lybia, as he acknowledges very gratefully in an epistle which he addresses to Serena from thence, a little before his wedding-day.

There are a few little poems on sacred subjects, which by mistake have been ascribed by some critics to Claudian, and so have made him be thought a Christian; but St. Austin, who was contemporary with him, expressly says, that he was a heathen; and Paulus Orosius, the historian, who likewise flourished about that time, says the same. Gyraldus therefore justly blames the ignorant credulity of Barthius and others, who have imputed these poems to Claudius Claudianus, and rightly attributes them to Claudius Mammerius, a Christian poet of Vienna in Gaul, and contemporary with Sidonius Apollinaris, who commends him at large. The time of Claudian’s death is uncertain, nor do we know any farther particulars of his life, than what are to be collected from his works. Father Rapin is rather severe on this author, but not without a foundation for his censure; yet we may say with Gyraldus, on the other hand, that there are many flowers in Claudian which deserve to be gathered, and will, in the hands of a man of taste, be found of great use.

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CLAVIUS (CHRISTOPHER), an eminent mathematician), was born at Bamberg in Germany, 1537, and became a jesuit. They sent him to Rome, where he was considered as the Euclid of his age; and pope Gregory XIII. employed him, with other learned men, in the correction of the Calendar. Clavius acquitted himself well, and defended the new Calendar against Joseph Scaliger, who had attacked it with his usual malignity. The works of Clavius, of which the principal are his “Arithmetic” and “Commentaries upon Euclid,” have been printed in five volumes, folio. He died at Rome, in 1612.

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CLAYTON (ROBERT), an excellent and learned prelate of the kingdom of Ireland, was born at Dublin, in the year 1695. The family from which he was descended, were the Claytons of Fulwood



in Lancashire, whose estate he became possessed of by right of inheritance. His father, Dr. Clayton, was minister of St. Michael's, Dublin, and dean of Kildare; who being desirous that his son Robert should receive the best classical education, sent him to Westminster school; where, besides enjoying the instructions of the able masters of that school, he was put under the private tuition of Zachary Pearce, then a king's scholar, and afterwards successively bishop of Bangor or Rochester. From such a connection Mr. Clayton could not avoid deriving particular advantage; and the two young gentlemen formed a mutual friendship, which was preserved, by a regular correspondence, to the end of their lives.

From Westminster school Dr. Clayton removed his son to Trinity college, Dublin; of which, in due time, he became a fellow. Not satisfied with having received a merely scholastic education, he was desirous of adding to it the benefits of foreign travel, and accordingly made the tour of Italy and France.

From whom Mr. Clayton received holy orders, what preferments he had before he was raised to the episcopacy, and when he took his degrees, we are not informed; only we find, that he was become doctor of divinity in 1729. In 1728 he entered into the matrimonial relation, which he was well able to do in the manner that was entirely agreeable to his own inclinations, by his having come into the possession of an affluent estate, in consequence of his father's decease. Some time before his marriage, with a scrupulosity very unusual, he openly resigned his fellowship, without taking the least measures to obtain in lieu of it any ecclesiastical benefice. The lady he married was Catharine, daughter of lord chief baron Donnellan. Her fortune, which was not considerable, he made a present of to her sister. He behaved with the same generosity to his own three sisters; for, not thinking the provision that had been made for them to be sufficient for supporting the genteel style of life in which they had been educated, he gave to each of them as much more as had been bequeathed to them by their father's will. He has often been heard to relate, with pleasantry, the pains which his father took to engage him to seek after a wife with a plentiful dowry. The old gentleman, in order to obtain his son's compliance, would argue, that a lady's bestowing upon him a large fortune, was the surest testimony she could exhibit of her sincere and unfeigned affection: but our doctor, whose mind was far raised above pecuniary considerations, was resolved to follow the dictates of his own heart; he valued money only for the honourable use which might be made of it, and liberality and munificence constituted a prime part of his character: it was an extraordinary instance of this disposition, which contributed towards his more speedy advancement to the high rank which he sustained in the church.

Soon after Dr. Clayton's marriage, he went with his lady to England,



land, to pass a winter in London. Whilst he resided in the metropolis, a person in distressed circumstances applied to him for assistance, which he declined at first to contribute to, from a suspicion that there was some imposture in the story; but the petitioner appealing to the testimony of Dr. Samuel Clarke for a recommendation of the case, Dr. Clayton desired to have a certificate under that gentleman's own hand. This accordingly was procured, and presented to Dr. Clayton; upon which, instead of the usual donation on such occasions, he gave to the necessitous man no less a sum than three hundred pounds, which was the whole that he wanted to make him easy in the world. An action of so uncommon a nature could not fail of introducing our divine to the acquaintance of Dr. Clarke, which was followed by a mutual esteem and friendship, and by a free discussion of theological subjects. The result of the conversations that passed between them, was Dr. Clayton's embracing those religious principles to which he adhered during the remainder of his life. This he hath been heard frequently to declare to his friends.

Dr. Clarke carried to queen Caroline an account of Dr. Clayton's remarkable beneficence, and it made a powerful impression on her majesty's mind in favour of his character; which impression was strongly enforced by the good offices of lady Sundon. This accomplished lady, the favourite of the queen, and the particular friend of Clarke and Hoadly, had been married to a Mr. Clayton, no very distant relation of our worthy divine. Indeed it is by her name of Mrs. Clayton, rather than that of lady Sundon, that she has been most known in the world. Such a powerful interest, in connection with Dr. Clayton's personal merit, procured for him an immediate recommendation from her majesty to lord Carteret, then chief governor of Ireland, for the very first bishoprick that should become vacant. An opportunity of this kind soon happened, by the translation of Dr. Robert Howard, bishop of Killala, to the see of Elphin. It appears from Dr. Boulter's letters, at that time primate of Ireland, that he was well acquainted with the design which was then formed in England for raising Dr. Clayton to the prelacy: nor does the archbishop appear to have had any objection to this intention; only he would have preferred Dr. Clayton's being appointed to the bishoprick of Clonsfert. He was, however, advanced to the episcopal seat of Killala, in January 1729-30. In this situation he continued till November 1735, when he was translated to the see of Cork, upon the death of Dr. Peter Brown. The bishoprick of Derry having become vacant some months before, the primate Boulter was apprehensive lest Dr. Clayton should immediately be removed thither from Killala. This did not proceed from any dislike which his grace had to our prelate, but from his being of opinion that so young a man, and so young a bishop, ought not to be promoted with such rapidity to the richest see in the kingdom, as it would create



great uneasiness to those who had been longer seated on the episcopal bench. It appears, from two of the good archbishop's letters, that he was afraid of Mrs. Clayton's activity on this occasion; from which it may be collected, that she was a woman of interest and spirit, and probably of ambition. What the primate proposed was, that Dr. Hort, bishop of Kilmore, should be removed to Derry, and Dr. Clayton to Kilmord. This arrangement, however, did not take place: it was thought necessary for the public service, that the excellent Dr. Rundle, who had been unjustly and malignantly persecuted in England, should be promoted to the bishoprick of Derry; and the government took the opportunity, which happened not long after, of advancing Dr. Clayton to the see of Cork, from which he was translated to that of Clogher, in 1745.

Hitherto we have seen little or nothing of our prelate in his literary capacity; and it is remarkable, that he had been many years a bishop before he was known at all in the world as a man of eminent learning. It is certain that he laid a good foundation of literature in early life, and his progress in it might be greater than was commonly apprehended; but this was a secret, at least to his acquaintance in general. Being distinguished for the politeness of his manners, conversing much with the ladies, and mixing frequently in public society, the character of the scholar was lost in that of the gentleman. It is indeed probable, that his application to study grew more intense as he advanced in years; and he is mentioned as an instance (we presume not to say that it is an uncommon one) of a man's having been rendered better by his exaltation to a bishoprick.

So unfavourable an idea was entertained of his erudition, that when he published his first work it was not believed to be his own: but this prejudice, which arose from an ignorance of the valuable manner in which Dr. Clayton had spent his time, was soon removed; and the whole world became convinced of his solid, various, and extensive learning. Excepting a letter written to the Royal Society, upon a subject of no great consequence, his first publication was "An Introduction to the History of the Jews," which was afterwards translated into French, and printed at Leyden. Not having seen this performance, we cannot ascertain the year of its appearance. Our prelate's next work was, "The Chronology of the Hebrew Bible vindicated, the Facts compared with other ancient Histories, and the Difficulties explained, from the Flood to the Death of Moses; together with some Conjectures in Relation to Egypt during that Period of Time; also two Maps, in which are attempted to be settled the Journeyings of the Children of Israel." This elaborate production was printed in quarto, in 1747, and contains a variety of observations, which deserve the attention of the learned reader. From the time of Usher, the chronology of the Hebrew Bible has been generally adopted by the divines of our own country.



Of late, indeed, that of the Septuagint has been ably defended by Mr Jackson; and speculative men will find abundant cause for doubt, with regard to a subject which will always be attended with difficulties that are not capable of being easily and fully explained.

In 1749 bishop Clayton published "A Dissertation on Prophecy;" in which he endeavoured to shew, from a joint comparison of the Prophecies of Daniel, and the Revelations of St. John, that the final end of the dispersion of the Jews will be coincident with the ruin of the popedom, and take place about the year 2000. If in discussing matters of so disputable a nature, our author should be thought to have failed in precisely establishing the point he had in view, it may be remembered, that, if he has been mistaken, he has only erred with many able men who have gone before him in the same walk of theological literature. The Dissertation on Prophecy was followed by "An Impartial Enquiry into the time of the Coming of the Messiah," in two letters to an eminent Jew, printed first separately, and then together, in 1751. In these letters, and especially in the second of them, the bishop of Clogher displays himself to great advantage. The arguments are addressed solely to the Jews, to convince them of their error in rejecting the Messiahship of Jesus; and the subject is treated of with true learning, candour, and judgment.

In the same year (1751) appeared "The Essay on Spirit;" a performance which excited a very general attention, which has not yet lost its celebrity, and which was productive of a large and fruitful controversy. 1. A Letter to the Right Reverend the Lord Bishop of Clogher, 8vo. 1752. 2. A Dissertation on the Scripture Expressions, the Angel of the Lord, and the Angel of Jesus Christ; proving that the Word Angel is put to signify, on these Occasions, material Bodies, and not Spirit: interspersed with many curious Observations, quite new; and containing a full Answer to a late Essay on Spirit, which is calculated to set aside the Doctrine of the Trinity and Unity. 8vo. 1752. 3. A Sequel to the Essay on Spirit: being the Result of a fair and serious Enquiry concerning a very important Doctrine of the Christian Religion, as delivered in the Sacred Scripture. With some Observations relating to the Athanasian and Nicene Creeds. Addressed to his Grace the Lord Archbishop of Canterbury. 8vo. 1752. 4. The genuine Sequel to the Essay on Spirit. 8vo. 1752. This was a kind of a burlesque performance, in which the humour was not sustained with much ability. 5. An effectual and easy Demonstration, from Principles purely philosophical, of the Truth of the sacred, eternal, coequal Trinity of the Godhead, and of the perfect Inextension of Matter in Space. By John Kirkby, Rector of Blackmanstone, in Kent. 8vo. 1752. 6. A Defence of the Essay on Spirit, with Remarks on the several pretended Answers, and which may serve as an Antidote against all that shall ever appear against it. 8vo. 1752. 7. A plain and proper Answer to the Question,



tion, Why does not the Bishop of Clogher, supposing him to be the Author of the Essay on Spirit, resign his Preferments? Wherein some Observations are made on the Articles of the Liturgy. By a Friend to the Established Church. 8vo. 1753. 8. A Second Letter to the Right Reverend the Bishop of Clogher, in Ireland; being an Answer to the Defence of the Essay on Spirit, so far as it relates to the Author of the first Letter. 8vo. 1753. 9. An Answer to the Essay on Spirit; wherein is shewn, that the Author's Interpretation of Scripture is imperfect, and his Representation of the Opinions of the ancient Fathers unfair. By Thomas Knowles, M. A. Chaplain to the Right Honourable the Lady Harvey. 8vo. 1753. 10. A full Answer to the Essay on Spirit; wherein all the Author's Objections, both scriptural and philosophical, to the Doctrine of the Trinity; his Opinions relating to the Uniformity of the Church; his Criticisms upon the Athanasian and Nicene Creeds, &c. are examined and confuted; with a particular Explanation of the Hermetic, Pythagorean, and Platonic Trinities; and a Preface, giving some Account of an Author who hath lately published in Defence of the Essay. 8vo. 1753. 11. Some thoughts on Self-Love, Innate Ideas, Free-Will, Taste, Sentiment, Liberty, and Necessity, &c. occasioned by reading Mr. Hume's Works, and the short Treatise written in French by Lord Bolingbroke, on Compassion; together with a few Remarks on the genuine Sequel, and Mr. Knowles's Answer to the Essay on Spirit. In a Letter to a Friend. By the Author of the Essay on Spirit. 8vo. 1753. 12. The Negative on that Question, Whether is the Archangel Michael our Saviour? examined and defended. An Argument designed to prove the real Humanity of Christ. To which are annexed, Observations for illustrating the Doctrine of those Appearances under the Old Testament, which are generally termed angelical: together with a full Interpretation of such of those Narratives as are particularly referred to by the Author of the Essay on Spirit. In a Letter to the Right Reverend the Bishop of Clogher. By Sayer Budd, M. D. Minister of Walmer, in Kent. 8vo. 1753. 13. A Vindication of the Doctrine of the Trinity, from the Exceptions of a late Pamphlet, entitled, An Essay on Spirit, &c. By a Divine of the Church of England. In two Parts. 8vo. 1753. 14. The holy scriptural Doctrines of the divine Trinity in essential Unity, and of the Godhead of Jesus Christ being one and the same with his Father's, shewn to be not only wholly scriptural, but demonstrative and most clearly conceivable Truths. Wherewith is occasionally shewn, that the Newtonian Philosophy, although formally and mathematically true, however is materially and physically false. To which is prefixed, a prefatory Discourse, wherein the physical and metaphysical, and theological Errors of a late Treatise, entitled An Essay on Spirit, are clearly set forth and confuted. By John Scott, D. D.



D. D. 1754. 15. A moral Discourse on the Attributes of God ; or a short Review of the Christian Religion, on the Principles of Reason. By a Layman. Occasioned by a small Book, entitled An Essay on Spirit. 8vo. 1754. 16. The Doctrine of the Trinity, as usually explained, inconsistent with Scripture and Reason, and the pernicious Consequences that attend such Misrepresentations of Christianity set forth. In a Letter to the Author of the late Vindication of the Doctrine of the Trinity. In two Parts. 8vo. 1754. 17. A Vindication of the Doctrine of the Trinity from the Exceptions of a late pamphlet, entitled, An Essay on Spirit. Also an Appendix, containing some Remarks on the Dedication prefixed to the Essay. 8vo. 1764. The three parts of this Vindication, and the Appendix, were written by the late Dr. Randolph, of Oxford. 18. An Essay towards an Answer to a Book, entitled, An Essay on Spirit. By the Reverend Thomas M'Donnel, D. D. 12mo. Dublin, 1754. This was followed by a short vindication, by the same author, in answer to some strictures that were made upon him. 19. The Doctrine of the ever-blessed Trinity proved, in a Discourse on the 18th Chapter of Genesis. By George Watson, M. A. 8vo. 1756. 20. A sincere Christian's Answer to the Appeal to the Common Sense of all Christian People, concerning an important Point of Doctrine imposed upon their Consciences by the Authority of Church Government, and in particular to the Members of the Church of England. In a Letter to the Appellant. Together with a Preface, wherein, occasionally, the Censures of the Authors of the Monthly Review, upon the Essay towards an Answer to the Essay on Spirit, written by the Author of this Answer, are examined and obviated.

It is a remarkable fact, and hitherto not known in the World, that the "Essay on Spirit" was not actually written by the bishop of Clogher; the real author of it was a young clergyman in our prelate's diocese, who shewed the manuscript to his lordship, and, for reasons which may easily be conceived, expressed his fear of venturing to print it in his own name. The bishop, with that romantic generosity which marked his character, readily took the matter upon himself, and determined to sustain all the obloquy that might arise from the publication. He did not, indeed, absolutely avow the work, nor could he do it with truth; but, by letting it pass from his hands to the press, and covering it with the dedication, which was of his own writing, he managed the affair in such a manner, that the treatise was universally ascribed to him; and it was openly considered as his, in all the attacks to which it was exposed. Few persons, excepting Dr. Barnard, dean of Derry, knew the fact to be otherwise; and he hath authorized Dr. Thomas Campbell to assure the public, that the bishop of Clogher was only the adopted father of the "Essay on Spirit." One effect of our prelate's conduct in this matter was, his being prevented from rising



to a higher seat in the church. In 1752, upon the death of Dr. Hort, he was recommended by the duke of Dorset, then viceroy of Ireland, to the vacant archbishoprick of Tuam; but a negative was put upon him in England, solely on account of his being regarded as the writer of the essay.

The next appearance of Dr. Clayton from the press was in a work undoubtedly his own; and that was, his "Vindication of the Histories of the Old and New Testament, in Answer to the Objections of the late Lord Bolingbroke; in two Letters to a young Nobleman. 8vo. 1752." This was only the first part of his design, and it is executed with great ability. The mistakes, in particular, to which lord Bolingbroke's objections to several parts of Scripture were owing, are well exposed and confuted.

In 1753 the bishop of Clogher published "A Journal from Grand Cairo to Mount Sinai, and back again. Translated from a Manuscript written by the Prefetto of Egypt, in Company with the Missionaries *de propaganda Fide* at Grand Cairo. To which are added, some Remarks on the Origin of Hieroglyphics, and the Mythology of the ancient Heathens." Dedicated to the Society of Antiquaries, London, 4to. An edition was likewise printed in octavo. The bishop, having become possessed of the original Journal from Grand Cairo to Mount Sinai, and which had been mentioned by Dr. Pococke, in his Travels through the East, communicated this translation of it to the Society of Antiquaries, with a view of exciting them to make some inquiry into certain ancient characters, which, as appears from the Journal, are discovered in great numbers in the wilderness of Sinai, at a place well known by the name of Gebel el Mokatah, or the Written Mountains. By carefully copying a good quantity of these letters, his lordship apprehended that the ancient Hebrew character, which is now lost, might be recovered; and he was of opinion, that if a person were sent on purpose to live for some time at Tor, on the coast of the Red Sea, he might make such an acquaintance with the Arabs living near the Written Mountains, by the civility of his behaviour, and frequently making them small presents, that it would be no great difficulty, in six months, or thereabouts, to attain the desired end. As this would require a good capacity in the person employed, and be attended, likewise, with considerable expence, Dr. Clayton thought proper to apply to the Society above mentioned, to look out for some man of such education and character as well qualified him for the undertaking. The bishop, at the same time, offered to bear any proportion of the expence the Society should think fit, in order to have the design thoroughly effected. The sum which he proposed to give, agreeably to the customary generosity of his temper, was a hundred pounds a year, for five years. Besides procuring a copy of the unknown characters to be found on the mountains of Mokatah, our prelate had another object in view, which was, to have a particular description of



of the second stone struck by Moses, as mentioned in the twentieth chapter of Numbers. Of this stone, which has lain unnoticed by any traveller of consequence for so many thousand years, mention is made in the Journal from Cairo; and it was looked upon by his lordship as an attestation of the truth of the Mosaical History written by the finger of God. For this reason, independent of all curiosity, the bishop thought it would be worth while to employ some person to go thither, who should be very exact in his description of it.

It doth not appear, that any measures were taken by the Society of Antiquaries in consequence of these propositions; however, what Dr. Clayton had published excited the attention of succeeding travellers. The celebrated Mr. Edward Wortley Montagu, in particular, made a journey from Cairo to the Desert of Sinai, with the express purpose of seeing and describing the objects proposed by the bishop. With regard to the Written Mountains, the result of his inquiry was not agreeable to the expectations which our good prelate had formed upon the subject. On examining the characters, Mr. Montagu was greatly disappointed, in finding them every where interspersed with figures of men and beasts, which convinced him that they were not written by the Israelites. It will be difficult, he says, to guess what the inscriptions were; and he expresses his fear, that if ever it should be discovered what they contain, nothing important would be the effect of the discovery. If our recollection doth not fail us, the researches of more recent travellers have been equally unsuccessful.

In 1754 the bishop of Clogher favoured the literary world with the second part of his “Vindication of the Histories of the Old and New Testament. Wherein the Mosaical History of the Creation and Deluge is philosophically explained, the Errors of the present Theory of the Tides detected and rectified; together with some Remarks on the Plurality of Worlds. In a Series of Letters to a young Nobleman. Adorned with several explanatory Cuts. 8vo. This tract abounds with curious disquisitions, and with learned criticism; in the whole of which the author hath displayed singular ingenuity; but that his judgment is equal to his ingenuity, we dare not take upon ourselves absolutely to assert. Dr. Clayton’s account of the formation of the earth, and of the deluge, was attacked by Mr. Alexander Catcott, a gentleman of the Hutchinsonian principles, but of greater learning and candour than usually have appeared in the advocates of Mr. Hutchinson’s method of explaining the scriptures of the Old Testament.

Our prelate’s next publication was in 1755, and consisted only of some letters which had passed between his lordship, when bishop of Cork, and Mr. William Penn, on the subject of baptism. The point in debate was, What is the Baptism of Christ, and wherein does it consist? Mr. Penn urged the arguments of Mr. Barclay, to



shew that the baptism of the Spirit is the same with the true Christian baptism commanded by our Saviour; Matthew xxviii. 19. Our author contended, on the other hand, that the true Christian baptism is to continue to the end of the world; whereas the baptism of the Holy Ghost has not continued, but ceased with the ceasing of miracles.

We come now to an event of great consequence in the Bishop of Clogher's life. He had long been dissatisfied with the Athanasian Creed, nor did he approve of the Nicene Creed in every particular; on which accounts he was not a little disturbed, that they continued to be a part of the Liturgy of the Church. These sentiments he had declared in his writings; but this, upon mature deliberation, did not appear to him to be a sufficient discharge of his Christian duty. He determined, therefore, to avow the same sentiments in his legislative capacity; and accordingly, on Monday, the 2d of February, 1756, he proposed, in the Irish House of Lords, that the Nicene and Athanasian Creeds should, for the future, be left out of the Liturgy of the Church of Ireland. The speech which our Prelate delivered upon this interesting occasion, being taken down in short-hand, was afterwards published, and hath gone through several editions. When the Bishop returned from the House of Peers, he expressed to a gentleman, who accompanied him in his coach, his entire satisfaction with what he had done. He said, that his mind was eased of a load which had long lain upon it; and that he now enjoyed a heart-felt pleasure, to which he had been a stranger for above twenty years before.

Whatever happiness the Bishop of Clogher might derive from thus complying with the dictates of his own conscience, he had not the additional felicity of obtaining the approbation of his auditors. His speech gave great and general offence, and was particularly disgusting to the ecclesiastical Lords. The Primate said, that *it made his ears tingle*. But, though so declared and avowed an attack upon the establishment was regarded in a very atrocious light, no measures were taken for calling Dr. Clayton to an account for it, till he had published the third part of his "Vindication of the Histories of the Old and New Testament." In this part, which did not appear till the year 1757, he pursued his speculations with as much freedom and ardour as ever. The nature of angels, and the scriptural account of the fall and redemption of mankind, were the objects of his particular examination; besides which, he renewed his attacks upon the Trinity, and contended earnestly for the utmost freedom of inquiry in matters of religion. In short, he gave up so many doctrines as indefensible, and advanced others, so contradictory to the thirty-nine Articles, that the governors of the church of Ireland determined to proceed against him; and in consequence of this determination, his late Majesty, King George the  
Second,



Second, was advised to order the Lord-Lieutenant of the kingdom, then the Duke of Bedford, to take the proper steps towards a legal prosecution of the Bishop of Clogher. A day was accordingly fixed for a general meeting of the Irish Prelates at the house of the primate, to which Dr. Clayton was summoned, that he might receive from them the notification of their intentions. A censure was certain; a deprivation was apprehended. But, before the time appointed arrived, he was seized with a nervous fever, which brought him to his dissolution, on the 26th of February, 1758. It is on all hands agreed, that the agitation of mind, into which the Bishop was thrown by the prosecution commenced against him, was the immediate cause of his death. We have been informed, that nothing affected him so much as the consideration that he should, on this occasion, be forsaken by his royal Master. It does, indeed, reflect disgrace on the memory of King George the Second, that he should thus have been prevailed upon to give countenance to any measures of persecution. Had Queen Caroline been living, she would undoubtedly have protected the Prelate of her own creation; and who, supposing him to have been mistaken in some of his opinions, was nevertheless distinguished above several of his brethren on the Episcopal Bench, both by his abilities and his virtues. He was far superior, in these respects, to the Primate, Dr. George Stone; who, whatever political talents he might possess, will not be transmitted to posterity, with any extraordinary lustre, in the history of religion and learning.

The person of Bishop Clayton was not above the middle size; but his aspect was commanding, and his countenance extremely pleasing. His hair was dark, his eyes of the same colour, and though large they were piercing. His complexion was clear, and all his features in symmetry. The lineaments of his mind were not less fairly drawn. In private life he was much esteemed, his manners being polite and chearful, his accomplishments high and finished, his address open and engaging. He happily united the dignity of the great Ecclesiastic with the ease of the fine gentleman. His elocution was distinct and ready, his preaching frequent, and, as it ought to be, plain and practical. The objects of his charity were uncommonly numerous, the sums bestowed by him large; and, in the true spirit of christianity, they were given with such privacy, that his beneficiaries seldom saw the hand by which they were relieved. A peculiar elegance diffused itself through every department of his domestic œconomy. His table was such as became his rank; but, in the enjoyments of it, the Bishop himself was singularly temperate. His favourite amusement was angling, in which he was a great proficient. Though he lived much in society, he found sufficient time for study, by always rising at five o'clock in the morning, both in summer and winter. By the union of tem-



perance and exercise, he preserved an uncommon share of health till the 64th year of his age; and, from the goodness of his constitution, a far longer duration of life might have been hoped for, had not the preternatural agitation of spirits above-mentioned thrown him into the acute disorder of which he died.

On Dr. Clayton's literary abilities and character, after what has been already said, it is not necessary to enlarge. It is apparent, from his writings, that he was a man of a great capacity, of a vigorous imagination, and of extensive learning. The accuracy of his judgment does not seem to have been equal to his other qualities. From the liveliness of his fancy, he was sometimes carried, perhaps too boldly, into the regions of conjecture: but these occasional faults were amply compensated for, by the liberal views of things, the general good sense, and the variety of useful information with which his works abound. The very learned Mr. Markland, in one of his letters to Mr. Bowyer, says, "I thank you for the Bishop of Clogher, who I think was a great man."

Our Prelate left behind him several works in manuscript, which are now in the possession of his executor, Dr. Barnard, Dean of Derry. This gentleman is of opinion, that they would do no dishonour to the Bishop; but personal regard to the deceased, and a tenderness to his memory, which the Dean thinks has already suffered sufficiently for what was published in his life-time, have hitherto induced him to suppress them, lest they should again revive a subject, which were better buried in oblivion. Such is Dr. Barnard's view of the matter; while other persons may, perhaps, be disposed to entertain a different sentiment. It is impossible to prevent the Trinitarian controversy from being perpetually renewed; but it is probable that, in the present state of it, the publication of Dr. Clayton's manuscripts would not excite an extraordinary attention, or be attended with any very material advantage.

We forgot to mention, in the proper place, that the Bishop of Clogher was a Member of the Royal Society, and of the Society of Antiquaries. He maintained a regular correspondence with several gentlemen of eminent literature in this country; and among the rest, with the learned Printer, Mr. Bowyer; to whom he made a present of the copy-right of all his works published in England. His Lancashire estate he bequeathed to his nearest male heir, Richard Clayton, Esq. Chief Justice of the Common Pleas in Ireland; but the greatest share of his fortune is inherited by Dr. Barnard, who married his niece, and of whom we need not say, that he is a gentleman whose respectable character is well known in the world.

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CLEGHORN (GEORGE), was born of reputable parents, at Granton, in the parish of Cramond near Edinburgh, on the 18th of December, 1716. His father died in 1719, and left a widow and five children. George, who was the youngest son, received the rudiments



rudiments of his education in the grammar-school of Cramond, and in the year 1728 was sent to Edinburgh to be further instructed in the Latin, Greek, and French; where, to a singular proficiency in these languages, he added a considerable stock of mathematical knowledge.

In the beginning of the year 1731 he resolved to study physic and surgery, and had the happiness of being placed under the tuition of the late Dr. Alexander Monro, a name that will be revered in that university as long as science shall be cherished and cultivated.

This great professor was esteemed by all, but most by those who were more immediately under his direction. It was the lot of young Cleghorn to live under his roof; and in one of his letters his pupil appeared to dwell with peculiar pleasure upon this circumstance; observing, that "his amiable manners and unremitting activity in promoting the public welfare, endeared him to all his acquaintance, but more particularly to those who lived under his roof, and had daily opportunities of admiring the sweetness of his conversation, and the invariable benignity of his disposition."

For five years he continued to profit by the instruction and example of his excellent master, visiting patients in company with him, and assisting at the dissections in the anatomical theatre; at the same time he attended in their turn the lectures in botany, materia medica, chemistry, and the theory and practice of medicine; and by extraordinary diligence he attracted the notice of all his preceptors.

On Dr. Fothergill's arrival from England at this university, in the year 1733, Dr. Cleghorn was introduced to his acquaintance, and soon became his inseparable companion. These twin pupils then studied together the same branches of science, under the same masters, with equal ardour and success; they frequently met to compare the notes they had collected from the professors, and to communicate their respective observations. Their moments of relaxation, if that time can be called relaxation which is devoted to social studies, were spent in a select society of fellow-students, of which Fothergill, Russel, and Cuming, were associates; a society since incorporated under the name of the Royal Medical Society of Edinburgh.

Early in the year 1736, when young Cleghorn had scarcely entered into his twentieth year, so great had been his progress, and so high a character had he acquired, that at the recommendation of Dr. St. Clair he was appointed surgeon in the 22d regiment of foot, then stationed in Minorca, under the command of Gen. St. Clair.

During a residence of thirteen years in that island, whatever time could be spared from attending the duties of his station, he employed either in investigating the nature of epidemic diseases, or in gratifying the passion he early imbibed for anatomy, frequently dissecting human



human bodies, and those of apes, which he procured from Barbary, and comparing their structure with the descriptions of Galen and Vesalius. In these pursuits he was much assisted by his correspondent Dr. Fothergill, who he acknowledges was indefatigable in searching the London shops for such books as he wanted, and in forwarding them by the earliest and best opportunities.

In 1749 he left Minorca, and came to Ireland with the 22d regiment; and in autumn 1750 he went to London, and, during his publication of "The Diseases of Minorca," attended Dr. Hunter's anatomical lectures. In the publication of his book he was materially assisted by Dr. Fothergill.

Of this work the following eulogium has been pronounced by a competent judge: "It forms a just model for the imitation of future medical writers: it not only exhibits an accurate state of the air, but a minute detail of the vegetable productions of the island; and concludes with medical observations, important in every point of view, and in some instances either new, or applied in a manner which preceding practitioners had not admitted." It is a modern practice, for which we are indebted to Dr. Cleghorn, to recommend acescent vegetables, in low, remittent, and putrid fevers, and the early and copious exhibition of bark, which had been interdicted from mistaken facts, deduced from false theories.

In 1751 the Doctor settled in Dublin; and, in imitation of Monro and Hunter, began to give annual courses of anatomy.

A few years after his coming to Dublin he was admitted into the university as lecturer in anatomy. In the year 1784, the College of Physicians there elected him an honorary member; and since that time, from lecturer in anatomy he was made professor; and had likewise the honour of being one of the original members of the Irish Academy for promoting arts and sciences, which is now established by Royal authority. In 1777, when the Royal Medical Society was established at Paris, he was nominated a fellow of it.

In one of his epistles to Dr. Cuming, he modestly concluded, "My greatest ambition is to be reputed a well-meaning member of society, who wished to be useful in his station; and who was always of opinion, that honesty is the best policy; and that a good name is better than riches."

In another letter to the same friend, written in 1785, he says, "In the year 1772, increasing business and declining health obliged me to commit the chief care of my annual anatomical course, for the instruction of students in physic and surgery, to my favourite pupil Dr. Purcell, who has not only kept it up ever since, but improved it so as to advance it's reputation and his own; yet still I continue to read, as I have done for upwards of twenty years, to a crowded audience, a short course of lectures, the design of which



is to give to general scholars a comprehensive view of the animal kingdom, and to point out to them the conduct of nature in forming their various tribes, and fitting their several organs to their respective modes of life: this affords me an opportunity of exciting in my hearers an eager desire for anatomical knowledge, by shewing them a variety of elegant preparations, and of raising their minds from the creature to the Creator, whose power, wisdom, and goodness, is no where displayed to greater advantage than in the formation of animals."

About 1774, on the death of his only brother in Scotland, he sent for his surviving family, consisting of the widow and nine children, and settled them in Dublin under his own eye, that he might have it more in his power to afford them that protection and assistance which they might stand in need of. His elder nephew William he educated in the medical profession; but after giving him the best education which Europe could afford, and getting him joined with himself in the lectureship, the Doctor's pleasing hopes were most unfortunately frustrated by the young gentleman's death, which happened about 1784. This gentleman had taken his degree of Doctor in Physic at Edinburgh in 1779, and wrote and published a very ingenious inaugural dissertation, entitled, *Theoriam Ignis Complectens*.

He died universally and sincerely regretted by all who knew him, on account of his uncommon abilities, and most amiable disposition.

Dr. Cleghorn, with an acquired independence, devoted his moments of leisure from the severer studies of his profession to farming and horticulture. But his attention to this employment did not lessen his care of his relations, who, from a grateful and affectionate regard, looked up to him as a parent: the duties of which station he so tenderly filled up, as to induce Dr. Lettsom, from whose memoirs this account is taken, to apply to him the words of Horace, *Notus in fratres animi paterni*. Dr. Cleghorn died in December, 1789.

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CLEIVELAND (JOHN). See CLEVELAND.

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CLEMENS (ROMANUS), was born at Rome, where he lived a companion, and fellow labourer of St. Paul; he was one of those, whose names are written in the book of life. Origen calls him a disciple of St. Peter; and it is not unlikely, but that he might aid and assist this apostle in founding the church at Rome. It is certain that he was afterwards bishop of that see; but when he was made so, cannot, it seems, be clearly determined. There are various opinions about it. Some say, upon the authority of Tertullian and Eusebius, that Clemens was consecrated by St. Peter, but admitted at first to preside over that part only of the church which comprised



the Jewish converts ; and that he did not come into the full possession and administration of his office, till the death of Linus, who had been ordained by St. Paul, bishop of the Gentile church, and of Anacletus, who succeeded him : and this has been fixed to the year 93. Others have contended, that Clemens succeeded to the care of the whole church in the year 64, or 65, and that he held it to the year 81, or, as others again will have it, 83 : but all this, with the other circumstances of this father's life, must be left uncertain as we find it.

There is nothing remaining of his works, that can be ascertained, excepting one epistle, which was written to the church of Corinth, in the name of the church of Rome, to quiet some disturbances which had been raised by unruly brethren in the former ; and to re-establish and confirm them in that faith, which had been delivered to them by the apostles, but from which some of them had revolted. The epistle is a very fine one ; and, next to holy writ, has usually been esteemed one of the most valuable monuments which have come down to us of ecclesiastical antiquity. Here Clemens exhorts the Corinthians to be united, and at peace with one another : he enjoins obedience particularly, and submission to their spiritual governors : he declares those, who had formed cabals against their pastors, and had troubled the church with their seditions, as utterly unworthy of the name of Christians : he points out to them the fatal consequences of such divisions : he presses them to return immediately to their duty, by submitting to their rightful pastors, and practising all humility, kindness, and charity one towards another. This was very good advice undoubtedly ; and as it probably wrought no ill effect formerly at Corinth, so it would have been well if it had been followed in many Christian churches since. The best edition of Clemens's epistle, is that of Le Clerc's in his "*Patres Apostolici*," in two vols. folio. Amst. 1698.

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CLEMENS (TITUS FLAVIUS), an eminent father of the church, in the end of the 2d and beginning of the 3d century, was an Athenian, as some will have it, but according to others an Alexandrian ; on which account he is usually called Clemens Alexandrinus, by way of distinguishing him from Clemens Romanus. Cave goes a kind of middle way, in order to reconcile these two opinions, and make them a little consistent with each other ; by supposing, that Clemens was born and educated at Athens, and afterwards went to Alexandria. Be this as it will, it is generally agreed, that he begun his studies in Greece, continued them in Asia, and finished them, together with his life, in Egypt. His thirst after knowledge seems to have been great : for he had several masters of different sorts, under whom he not only perfected himself in polite literature and heathen learning, but acquired also a most exact



exact and enlarged idea of the Christian revelation. From what we are able to collect from his own account, his masters were such as had either been disciples of the apostles themselves, or at least had conversed with those disciples: but it is reasonable to conclude, from the interval of time there must needs have been between Clemens and the apostles, that they were of the latter kind. Of all his masters, Pantænus, who was the last, was his favourite. Pantænus was a philosopher of the stoic school, who afterwards became a Christian. He instructed the Catechumens at Alexandria; and, if some authors may be credited, had been employed in that office from the days of the evangelist Mark. As soon as Clemens arrived at Alexandria, he put himself under the direction of Pantænus; and when Pantænus was sent by Demetrius, Bp. of Alexandria, to preach the gospel to the Indians, at the request of their ambassadors, as he was about the year 191, Clemens succeeded him in the catechetical school. He acquitted himself admirably well in this employment; and many great men came out of it, as Origen and Alexander bishop of Jerusalem. Clemens's method of instructing the Catechumens is said to have been this. He pointed out to them, and explained all that was good in the Pagan philosophy; and then led them on insensibly to Christianity. For in his philosophic character, which he seems still to have preserved, he was an eclectic; that is, he was not attached to any particular sect of philosophers, but left himself at liberty to pick out what he thought good and sound from them all.

Besides the office of catechist, Clemens was raised to the dignity of the priesthood; probably, at the beginning of the emperor Severus's reign; since Eusebius, in his history of the events of the year 195, gives Clemens the title of priest. About this time he undertook a defence of Christianity against pagans and heretics, in a work, entitled "*Stromates*," on account of the variety of matter which it treats: for "*Stromates*" signifies "*Discourses abounding with miscellaneous Matter.*"

In this work he has made a great collection of heathen learning, for the sake of shewing the conformity there is between some opinions, which the Christians and the philosophers held in common; he has censured the pagan philosophers for maintaining doctrines absurd and pernicious; he has supported and explained Christianity; and all this with such prodigious learning, as shews him to have read almost every thing that had been written. When Severus began a persecution against the Christians, which he is supposed to have been provoked to, by a rebellion of the Jews; (for the pagans had not as yet learned to distinguish Jews and Christians,) many left Egypt to escape the violence of it. Clemens seems to have been among those who fled; and upon this occasion drew up a discourse, to prove the lawfulness of flying in times of persecution: for this expedient, though explicitly allowed and even enjoined in



the gospel, had been rejected by some early converts, as a base desertion of the cause; by Tertullian in particular. Clemens went to Jerusalem, and took up his abode for some time with Alexander, who was soon after bishop of that see. During his stay there, he was of great service to the church, as appears from a letter of Alexander to the church of Antioch, which Clemens himself carried: in which Alexander says, that "Clemens was a man of great virtue, as the church of Antioch knew already, and would know better when he came among them; and that having been at Jerusalem, he had, by God's blessing, greatly confirmed and strengthened that church."

From Antioch he returned to Alexandria; but we know not how long he lived: all that can be said is, that he survived Pantænus at least some years, and that he was not old when he composed his "Stromates;" for he tells us plainly, that he had made that collection with a view of it's serving him in his old age, when his memory should come to fail him. History says nothing of his death; but his memory appears to have been highly revered at Alexandria, as we learn from an extract of a letter from Alexander to Origen, preserved by Eusebius. Among several works which Clemens was the author of, there are only three considerable ones remaining. 1. "Protrepticon ad Gentes," or, "An Exhortation to the Pagans:" in which he refutes the error and falshood of their religions, and exhorts them to embrace Christianity. 2. "Pædagogus," or, "The Schoolmaster:" in which he lays down a regular plan of duty for the Christian convert. And, 3. "The Stromates." Daniel Heinsius has well enough compared these three works of Clemens to the three different degrees, which the heathen mystagogues and philosophers observed, when they introduced a candidate to the knowledge of the mysteries: the first of which was purgation, the second initiation, and the third intuition. Now, says Heinsius, Clemens in his "Protrepticon" has laboured to purge his pupil from the filth of heathen idolatry and superstition: in his "Pædagogus" he has initiated him into the rites and duties of a Christian: and in his "Stromates," he has admitted him to a sight of those tremendous mysteries which the adepts only were qualified to contemplate.

Besides these works, there are preserved some pieces of Clemens of a smaller kind; as an homily entitled, "Quis dives salvetur; What rich man can be saved?" which was first printed at Paris in 1672, and afterwards at Oxford in 1683, with some other fragments, in Greek and Latin. All these have been printed in the later editions of his works: the best of which is that published in two vols. folio by Potter, afterwards archbishop of Canterbury; at Oxford in 1715.

CLEOPATRA,



CLEOPATRA, (QUEEN OF EGYPT,) famous for her wit, beauty, and intrigues, was the daughter of Ptolemy Auletus king of that country : who, dying in the year 51 before Christ, bequeathed his crown to the eldest of his sons, and the eldest of his daughters ; ordering them to be joined to each other in marriage, according to the usage of their family, and jointly to govern the Egyptian kingdom. They were both of them very young, Cleopatra the eldest being only seventeen ; and therefore he committed them to the tuition of the Roman senate. They could not agree, either to be married, or to reign together. Ptolemy, the brother, deprived Cleopatra of that share in the government, which was left her by Auletes's will, and drove her out of the kingdom. She raised an army in Syria and Palestine, for the obtaining of her restoration ; and was now at war with her brother Ptolemy.

At this conjuncture, Julius Cæsar, in the pursuit of Pompey, sailed into Egypt, and came to Alexandria. Here he employed his vacant hours, in hearing and determining the controversy between Ptolemy and his sister Cleopatra : which he claimed a right to do, as an arbitrator appointed by the will of Auletes, the power of the Romans being then vested in him as their dictator. The cause was accordingly brought to Cæsar's hearing, and advocates on both sides were appointed to plead the matter before him. But Cleopatra, considering that Cæsar was extremely possessed with the love of women, laid a plot to take hold of him by this handle ; hoping to attach him first to her person, and next to her cause. For she was a woman of that turn, that she made no scruple of prostituting herself for lust, or for interest, according as she was actuated by either of those passions. Sending to Cæsar therefore, she complained, that her cause was betrayed by those that managed it for her ; and prayed, that she might be permitted to come to him in person, and plead it herself before him. This being granted, she came secretly into the port of Alexandria in a small skiff towards the dusk of the evening ; and the better to get to Cæsar, without being stopped by her brother, or any of his party, who then commanded the place, she caused herself to be tied up in her bedding, and thus to be carried to Cæsar's apartment on the back of one of her servants. It is said, that this work of ingenuity and wit contributed much to the growth of a passion which Cæsar afterwards entertained for that princess : at least it is Plutarch's opinion. Be this as it will, Cæsar was too sensible of the charms of beauty, not to be touched with those of Cleopatra. She was then in the prime of her youth, about the 20th year of her age ; and one of those perfect beauties, whose every feature has it's particular charm. All which was seconded by an admirable wit, commanding address, and withal a voice so harmonious and bewitching, that, it is said, that single perfection, without the help of her eyes, than which nothing could be finer, was enough to soften the most obdurate heart. To



be short, Cæsar lay with her that very night; and is supposed to have begotten on her a son, who was afterwards from his name called Cæsarion. The next morning he sent for Ptolemy, and pressed him to receive his sister again upon her own terms: but Ptolemy perceiving, that, instead of a judge, he was become her advocate, appealed to the people, and put the whole city in an uproar. A war commenced; and the matter being soon determined by a battle, in which Cæsar came off conqueror, Ptolemy, on his endeavouring to escape over the Nile in a boat, was sunk with it, and drowned in that river. Then Cæsar settled the kingdom upon Cleopatra, and the surviving Ptolemy, her younger brother, as king and queen; which was in effect to put the whole into her hands, this Ptolemy being then no more than 11 years old, and not in a capacity to interfere in the administration of state affairs, and Cleopatra was determined that he never should interfere; for when he was grown up to be fifteen years old, and thereby become capable of sharing the royal authority, as well as the name, she made away with him by poison, and then reigned alone in Egypt. Cleopatra had also a sister named Arsinoë, who, siding in the war with her elder brother Ptolemy, was taken prisoner by Cæsar, and carried to Rome, in order to grace his triumph. She was afterwards dismissed by him; but not being suffered to return to Egypt, lest she should excite new disturbances against Cleopatra's government, she settled in Asia. There Antony found her, after the battle of Philippi; and at the request of Cleopatra, caused her to be put to death. It was for the sake of this lewd woman, and the lascivious conversation he had with her, that Cæsar made this infamous and dangerous war: dangerous, because he had a very inconsiderable force as yet arrived; and his wanton dalliances with her detained him longer in Egypt than his affairs could well admit. Some authors report, Suetonius among them, that he went up the Nile with her in a magnificent galley; and that he had gone as far as Ethiopia, if his army had not refused to follow him.

Cleopatra followed Cæsar to Rome, and was there when he was killed in the senate-house; but being terrified by that accident, and the subsequent disorders of the city, she ran away presently with great precipitation. Her authority and credit with Cæsar, in whose house she was lodged, made her insolence intolerable to the Romans; whom she seems to have treated on the same footing with her own Egyptians. Cicero had a conference with her in Cæsar's gardens; where, as he tells us, the haughtiness of her behaviour gave him no small offence: but her pride being mortified by Cæsar's fate, she was now forced to apply to him by her ministers in a particular suit, she was recommending to the senate, in which he refused to be concerned. The affair seems to have related to her infant son, whom she pretended to be Cæsar's, and called by his name; and was labouring to get him acknowledged as such at Rome, and de-  
clared



clared the heir of her kingdom: as he was the year following both by Antony and Octavius, though Cæsar's friends were generally scandalized at it, and Oppius thought it worth while to write a book to prove, that the child could not be Cæsar's. Cleopatra had been waiting to accompany Cæsar into the east, in order to preserve her influence over him, which was very great: for, after his death, Helvius Cinna, one of the tribunes, owned, that he had a law ready prepared and delivered to him by Cæsar, with orders to publish it, as soon as he was gone, for granting to him the liberty of taking what number of wives, and of what condition he thought fit, for the sake of propagating children. This was contrived probably to save Cleopatra's honour, and to legitimate his issue by her; since polygamy and the marriage of a stranger were prohibited by the laws of Rome.

After the battle of Philippi, Cleopatra was summoned by Antony to answer an accusation against her, as if she had favoured the interest of Cassius. She had indeed done so in some measure; and she knew well enough, that this had not been very pleasing to the triumviri, considering what she owed to the memory of Julius Cæsar. She depended however on her wit and beauty; and persuaded herself, that those charms, with which she had conquered Cæsar's heart, were still powerful enough to conquer Antony's; for she was not yet above 26 years of age. Full of these assurances, she went to Antony; and her manner of approaching him was so very gallant and noble, that at first sight it made a most pleasing impression upon his soul. Antony waited for her at Tarsus in Cilicia. Cleopatra arriving at the mouth of the river Cydnus, embarked in a vessel whose stern was of gold, sails of purple silk, oars of silver, and a concert of several instruments that kept time with the oars. She herself was laid under a canopy of a rich cloth of gold, dressed like Venus rising out of the sea: about her were lovely children like cupids fanning her: the handsomest of her women, habited like Nereids and Graces, were leaning negligently on the sides and shrouds of the vessel: the sweets that were burning perfumed the banks of the river, which were covered with an infinite number of people, who ran thither with such earnestness, that Antony who was mounted on a throne to make a show of majesty, was left quite alone; while the multitude at the river shouted for joy, and cried, that "the goddess Venus was come to visit the god Bacchus for the happiness of Asia."

By these arts and the charms of her person, she drew Antony into those snares, which held him enslaved to her as long as he lived, and finally caused his death. For the present she accompanied him as far as Tyre; and, there taking leave of him, returned to Egypt, firmly persuaded that he could not stay long behind her. She was right in her persuasion; for Antony soon followed her, and spent the winter with her, in the enjoyment of those pleasures which she  
every



every day presented him with in some new and delightful shape. For never did any one possess, like this queen, the art of refining and heightening pleasure by the charms of novelty. She introduced them into the most serious business; and even the most inconsiderable trifles, when managed by her, received such an air as made them agreeable diversions: so that whether they played, or treated one another, or hunted, this queen still made one, and was, as it were, the soul animating the whole with some lively piece of merriment. She was probably the most voluptuous, as well as the most profuse woman, that history has recorded. Afterwards, when Antony returned from the Parthian war, although he was grown a great proficient in Egyptian luxury, and carried things every day with more delicacy and expence, yet Cleopatra affected to look upon his entertainments with an air of contempt; only that he might ask her, as he did, what she could add to the magnificence of his treats? "I will," said she, "give you one that shall cost 52,000l." He judging the thing impossible, a wager was laid; and the next day she made a feast, which, in the first course having nothing in it extraordinary, Antony began to rally her, and to demand the wager. The queen desired him not to be so hasty, telling him, that this was but the first course, but that herself would sup alone on that sum. She then ordered in the second course, when they only brought a golden cup, filled with a strong dissolving vinegar; and having two pearls for her pendants of an inestimable price, she took one off, and put it into the cup, and when it was dissolved drank it off. Plancus, who was the judge, presently laid hold on the other, which she was going to take off; and condemned Antony to lose the wager, who was extremely troubled for the loss of such a jewel. The remaining pearl, after the death of Cleopatra, came into the hands of Octavius Cæsar, who caused it to be cut asunder, and made of it two pendants for the image of Venus; which he thought gloriously adorned with half of this prodigal queen's supper. In this manner did this witty Egyptian charm this great Roman; till carrying him successively from one pleasure to another, she served him as Dalilah did Sampson, that is, entirely deprived him of all his strength.

The passion of Antony for Cleopatra, and the gifts he daily made her of Roman provinces, which he joined to her dominions, raised great murmurings at Rome, which Cæsar privately abetted and encouraged: for Cæsar, partly out of a desire to reign alone, and partly to resent the usage of his sister Octavia, whom Antony had married, wanted very much to break with him, and to renew the war. To pave the way for this, when Antony returned from his unfortunate expedition against the Parthians, Cæsar sent Octavia to meet him. Antony was then at Leucopolis between Tyre and Sidon, where he waited for Cleopatra with great impatience. At length she came; and almost at the same time arrived a messenger from



from Octavia, who staid at Athens. This was very heavy news for Cleopatra, who had great reason to dread so powerful a rival: she betook herself immediately to the arts she had been practising all her life; she feigned a deep melancholy; she abstained almost entirely from food; and when she was near Antony, she beheld him with languishing eyes, after a very passionate manner, as one quite beside herself with love; she let fall tears in his presence, and turned away her face, as if she desired to hide from him those marks of her grief. Half this would have been sufficient to overcome Antony's weakness; who, after he had sent word to Octavia to return to Rome, waited upon Cleopatra back to Alexandria, where he passed the winter in all kinds of pleasure. Here, as if he had meant to vex the Romans, he disposed of the provinces in his share of the empire in favour of Cleopatra and her children. He did it with solemnity. He erected a throne of silver in the gymnasium: upon this throne were two seats of gold, one for him, another for Cleopatra; and there, in the presence of all the people, he declared her queen of Egypt, Cyprus, Lycia, and Lower Syria, associating with her Cæsarion, the son whom she had, or pretended to have, for we see it was doubted, by Julius Cæsar. To the children which he had by her, he gave the title of king of kings; and for their dominions, to Alexander, the eldest, he allotted Armenia, Media, and Parthia, which he said he would conquer in a very little time. Ptolemy, the younger, had Phœnicia, Upper Syria, and Cilicia. Then there appeared Alexander in a long Median vest, with a high cidaris and tiara, which was the mark of sovereignty among those nations. Ptolemy had Grecian buskins, a royal mantle, and a large hat adorned with a diadem, after the manner of the Macedonian kings. In these habits they came to thank Antony and Cleopatra, who embraced them; and immediately two companies of guards, all chosen handsome persons, the one Armenians, and the other Macedonians, were drawn up near these young princes. But the most striking sight in this solemnity was Cleopatra herself, who was dressed like the goddess Isis; and ever after, when she appeared in public, she wore that habit, and all her edicts and decrees were received as oracles of the new Isis.

Cæsar now thought it convenient time to declare against Antony, and preparations for war began to be made on both sides. Antony and Cleopatra went to Ephesus, where his lieutenants had got together eight hundred vessels. Antony was advised to send Cleopatra back to Egypt till the war was ended, and had resolved so to do; but she, fearing lest Octavia should take the opportunity of her absence to come to her husband, and make a peace, over-ruled this project, and went on with him to Samos. Here, by way of preparation for so great an enterprize, they began with all the pleasures that could be invented. Their cares were very pleasantly divided: on the one hand, all the kings, princes, and nations, from Egypt to the



Euxine sea, and from Armenia to Dalmatia, had orders to send arms, provisions, and soldiers, to Samos; on the other, all the comedians, dancers, musicians, and buffoons, were obliged to come to this isle; so that a ship, which was thought to be laden with soldiers, arms, and ammunition, proved to be laden with players, scenes, and machines for the stage; and while a great part of the world was in extreme desolation, joy and all kinds of pleasure ruled here, as if they had all made choice of this place to retire to. Antony, however, had lost a great deal of the relish he formerly had for this sort of doings; his temper was considerably soured; and he was out of humour with Cleopatra to that degree, that he even began to suspect her of attempts against his life, and would eat nothing without a taster. But as this precaution seemed injurious to Cleopatra, she undertook to convince him, that it was in vain to guard against her address and management, whenever she pleased to exert it. Once, at a meal, therefore, she proposed a new diversion of drinking one another's garlands, which was to be done by dipping the flowers of them in wine. Antony applauded the frolic, and would begin it with Cleopatra's garland, as she well foresaw; but, upon his offering to put the cup to his mouth, she prevented him, and said, "Now, know Cleopatra better; and learn, by this instance, that all your precautions against her would signify nothing, if her heart were not interested in your preservation." It seems all the outside flowers of it were poisoned; and to shew that they were, a criminal was immediately brought in by her order, who drank the wine, and expired on the place.

It would not be to our purpose to be particular in relating the war between Antony and Cæsar: the battle of Actium, it is well known, determined the victory in favour of the latter; where Cleopatra flying first, Antony hastened after. He conceived, however, great displeasure at Cleopatra upon this occasion, and continued three days without seeing her; but afterwards recovered his usual humour, and devoted himself to pleasure. Mean while Cleopatra made trial of all sorts of poisons upon criminals, even to the biting of serpents; and finding, after many experiments, that the sting of an asp gave the quickest and the easiest death, it is believed she made choice of that kind of death, if her ill fortune should drive her to an extremity. After they were returned to Egypt, and found themselves abandoned by all their allies, they sent to make proposals to Cæsar. Cleopatra asked the kingdom of Egypt for her children; and Antony desired he might live as a private man at Athens, if Cæsar was not willing he should tarry in Egypt. Cæsar absolutely rejected Antony's proposal, and sent to Cleopatra, that he would refuse her nothing that was just and reasonable, if she would rid herself of Antony, or drive him out of her kingdom. She refused to act openly against Antony, but betrayed him in every effort that he made, till the  
obliged



obliged him to put an end to his own life, for fear of falling into Cæsar's hands.

When Antony was dead, Cleopatra could not forbear most passionately bemoaning the loss of him; however, upon Cæsar's approach to Alexandria, she was quite attentive to her own security. Near the temple of Isis she had raised a stately building, which she designed for her sepulchre: into this she now retired, and into this was carried, by her order, all her treasure, as gold, jewels, pearls, ivory, ebony, cinnamon, and other precious woods. It was filled besides with torches, faggots, tow, and other combustible matter; so that Cæsar, who had notice of it, was afraid lest out of despair she should burn herself in it, with all those vast riches; and therefore contrived to give her hopes from time to time, that she might expect all good usage from the esteem he had for her. The truth is, Cæsar earnestly desired to expose this queen, in his triumph, to the Romans; and with this view sent Proculus to employ all his art and address in seizing upon her. Cleopatra would not let Proculus enter, but spoke to him through the chinks of the door. Proculus however stole in, with two others, at a window; which one of her women perceiving, cried out, "Poor princess, you are taken!" At this cry, Cleopatra turned her head, and drew out a dagger, with an intent to stab herself; but the Roman caught hold of her arm, and said, "Will you, madam, injure both yourself and Cæsar, in depriving him of the most illustrious testimony he can give of his generosity, and make the gentlest of princes pass for cruel?" He then took the dagger from her, and searched all her cloaths with care, lest she should have any poison concealed about her.

Cæsar was extremely joyed with the news of having in his hands that lofty queen, who had lifted the crown of Egypt above the empire of Rome; yet commanded her to be served in all respects like a queen. She became inconsolable for the loss of her liberty, and fell into a fever, which gave her hopes that all her sorrows would soon end with her life. She had besides resolved to abstain from eating; but this being known, her children were threatened with death, if she persisted in that.

Cæsar at length resolved to see her, and by his civilities to confirm her mind a little. He found her upon a low bed; but as soon as she saw Cæsar, she rose up in her shift, and threw herself at his feet. Cæsar civilly lifted her up, and sat down at her bed's head. She began to justify herself; but the proofs against her being too notorious, she turned her justification into prayers, and put into his hand an inventory of all her treasure and jewels. Seleucus, Cleopatra's treasurer, had followed Cæsar; and by a barbarous ingratitude affirmed her to have concealed many things which were not in that account. Upon this Cleopatra's choler arose; she threw herself out of bed, and running to this perfidious officer, took him by the hair, and beat him severely. Her anger might be real; yet the character of this



woman makes one ready to suspect, that it was but to shew Cæsar her beautiful shape and body, which she had still some confidence in. He did not seem moved by it, but only laughed at the thing, and led the queen to her bed.

Having private notice soon after, that she was to be carried to Rome within three days, to make a part in the show at Cæsar's triumph, she caused herself to be bitten by an asp, which, they say, was brought to her concealed in a basket of figs, and of this she died; not, however, till she had paid certain funeral rites to the memory of Antony, and shed abundance of tears over his tomb. Cæsar was extremely troubled at her death, as being by it deprived of the greatest ornament of his triumph; yet he could not but admire the greatness of her courage, in preferring death to the loss of liberty. He ordered her a very magnificent funeral; and her body, as she desired, was laid by that of Antony.

Thus died this princess, whose wit and beauty made so much noise in the world, after she had reigned from the death of her father twenty-two years, and lived thirty-nine. She was a woman of great parts, as well as of great vice and wickedness. She spoke several languages with the utmost readiness; for, being well skilled in Greek and Latin, she could converse with Ethiopians, Troglodites, Jews, Arabians, Syrians, Medes, and Persians, without an interpreter; and always gave to such as were of these nations, as often as they had occasion to address her, an answer in their own language. In her death ended the reign of the family of the Ptolemies in Egypt, after it had continued from the death of Alexander 294 years; for after this Egypt was reduced into the form of a Roman province, and so remained 670 years, till it was taken from them by the Saracens in 641.

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**CLERC (JOHN LE)**, a celebrated writer and universal scholar, was born at Geneva March 19, 1657. His father, Stephen Le Clerc, was a learned and eminent citizen of Geneva, who first practised physic, and was afterwards made Greek professor in that academy, and senator of the republic; his mother, Susanna Gallatin, was a senator's daughter, and of an illustrious family. He had two brothers younger than himself; Daniel, an eminent physician and senator of Geneva, who wrote in French, "A History of Physic, as far as to Galen's Time," which was published at Amsterdam in 1702, and highly valued by the professors in that science; and Francis, who settled at Leipzig in the condition of a merchant. Their father took great care of their education, and John was sent to a grammar school at eight years of age, where he soon discovered a violent inclination to books, and such a genius for poetry, that, as he tells us himself, if he had duly cultivated it, he would probably have gained no small reputation in that way. But the more serious studies, to which he applied himself, made him entirely neglect poetry, so that he never wrote



wrote verses but on particular occasions. Thus, in 1689, having translated into French two sermons of bishop Burnet, preached before king William, on account, he says, of the friendship which subsisted between himself and that prelate, he subjoined to the one a small poem in heroic, and to the other an epigram in elegiac verse, "Upon England restored to liberty."

When he was about sixteen years old, he was removed from the grammar school, and placed under M. Chouet, a very learned man, to study philosophy; and in this he spent two years, but did not yet enter upon the study of divinity, thinking it better to employ another year in perfecting himself still more in the belles lettres, and also in acquiring the elements of the Hebrew tongue. He did so; he read all the books that could any way improve him in his pursuit; and it was this constant assiduity and application to which he inured himself in his youth, that enabled him afterwards to go through so much uninterrupted fatigue of reading and writing, and to publish such a vast variety of works. At nineteen years of age, he began to study divinity under Philip Mestrezat, Francis Turretin, and Lewis Tronchin; and he attended their lectures above two years.

After he had passed through the usual forms of study at Geneva, and had lost his father in 1676, he resolved to go for some time into France; and thither he went in 1678, but returned the year after to Geneva, and was ordained with the general applause of his examiners. Soon after he happened upon the works of Curcellæus, his great uncle by his father's side, which had been published by Limborch in 1674, but were not easy to be got at Geneva among the Calvinists, who had no dealings with the Arminians; and by reading these he became so convinced that the Remonstrants had the better of the argument against all other Protestants, that he resolved to leave both his own country and France, where the contrary principles were professed. In 1680 he went to Saumur, a Protestant university, where he first read the works of Episcopius, with whose learning and eloquence he was mightily pleased. He also began to make notes and observations upon the Old Testament, which he read in the Polyglott; which notes were of use to him, when he came afterwards to write his commentaries.

While he was at Saumur, there came out a book containing 320 pages in 8vo, and consisting of "Eleven theological Epistles, wherein several Errors of the Schoolmen are corrected," ascribed by some to Le Clerc, but others thought it too learned to be written by a young man of twenty-four. It is certain that, though he never owned it, yet he speaks of it in such a manner, as must almost convince us that he was really the author of it. "I know," says he, "a famous divine, who said that Le Clerc had owned himself the author of that book to him; but I know too, and certainly, that that divine's memory failed him, at least that he greatly misunderstood Le Clerc; who yet, if he had been the author of that book, need not have been



ashamed of it, considering how young he must have been when it was written." We may observe further, that when father Simon openly ascribed this book to Le Clerc, the latter, far from denying the charge, did not even attempt to evade it, for he made no answer to it at all.

In 1682 Le Clerc, intending to visit England, took his way through Paris, and arrived at London in May. This journey was undertaken chiefly with a view of learning the English language; for which purpose, that he might not, as he tells us, be altogether employed in learning words only, he procured Hammond's "Practical Catechism," and his Annotations upon the New Testament." Hammond's English, it is true, was not the easiest nor the best for a novice to begin with; however, Le Clerc's application, and a master, soon overcame all difficulties. He preached several times in the French churches at London, and visited several bishops and men of learning; but the smoaky air of the town not agreeing with his lungs, he returned to Holland, after less than a year's stay, in company with the celebrated historian Gregorio Leti, who formerly lived at Geneva, and was then retiring to Holland. He visited Limborch at Amsterdam, from whom he learned the condition of the Remonstrants in the United Provinces. He did not join them, but he discovered his real sentiments to Limborch, with whom he entered into a strict friendship, which lasted till the death of that great man. He had not been long in Holland, before his friends and relations intreated him to return to Geneva, which accordingly he did; but not being able to dissemble his opinions, which were contrary to those established by law, he thought it prudent, on his own, as well as on their accounts, to leave his native country again, and arrived in Holland at the latter end of 1683. The year after he preached sometimes in French, in the church of the Remonstrants, but was soon obliged to leave off preaching; for what reason is not known, but conjectured to be the jealousy of the Walloon ministers, who, finding their audiences very thin when Le Clerc preached, prevailed upon the magistrates to forbid his preaching any more. In 1684, when the Remonstrants held a synod at Rotterdam, he preached once more before them, and was then admitted professor of philosophy, the Hebrew tongue, and polite literature, in their school at Amsterdam.

The first thing he published, after he was settled at Amsterdam, in 1684, was a Latin book of David Le Clerc his uncle, and late professor of the oriental languages in the university of Geneva, 8vo. entitled, "Theological Dissertations, in which many Passages of Holy Scripture, and the various Idioms of the sacred Language, are explained." To which are subjoined, "Dissertations of Stephen Le Clerc," his father, "upon the same Subjects." There were added to it notes of his own, in which he does not scruple to differ from both his uncle and his father, as often as he thinks them mistaken.

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He has also prefixed to this volume an account of their lives. Two years after he published another volume of these two brothers, containing some speeches and poems, a "Computus ecclesiasticus" of David Le Clerc, and some "Philosophical Dissertations" by Stephen; to which he himself added a preface. He had published, in the mean time, a French book of his friend Charles Le Cene, a French minister, called "Dialogues upon several Theological Subjects;" to which, because of itself it was too small a volume, he added a second part, composed of five dialogues, wherein his chief point is to shew the mischief that metaphysics have done to religion.

Between the first and second publication of his father's and uncle's pieces, commenced his famous controversy with the acute and learned father Simon; which was the first work of importance in which he was engaged. Father Simon having published his "Critical History of the Old Testament," a book which made a great noise, and was forbid to be sold at Paris, Le Clerc read it with great attention; and in 1685, published a criticism upon it, entitled, "The Sentiments of some Holland Divines upon Father Simon's critical History of the Old Testament; wherein the Mistakes of this Author are pointed out, and some Principles laid down for the right understanding of Holy Scripture," in 8vo. This work contains twenty letters, in which Le Clerc, pretending to give the judgment of others, vented several bold opinions of his own, which he afterwards retracted or explained away. He surmised, for instance, that the Pentateuch was not written by Moses, but by private persons, who extracted it from ancient Jewish memoirs; that the writers of the "New Testament" were not inspired by the Holy Ghost in the sense in which it is generally understood, namely, by an immediate and inward inspiration, but that they used only their memoirs to relate the history of our Saviour, and the doctrines they had learned from him, &c. Bayle's judgment of this book was, that "it contained very good things, but too bold. You should let him know," says he, in a letter to one of his friends, that, "instead of promoting the interest of that party which he follows, I mean the Arminians, he will only render them more odious; for he will confirm the world in the notion they have already, that all the learned Arminians are Socinians at least; I say at least, and not without reason. These gentlemen have no prudence nor policy; for if they had shewed less prepossession in favour of Socinianism, with which they poison all their books, it would not have been difficult to have suppressed the schism which the synod of Dort has occasioned. But, to speak the truth, our Calvinists think it glorious and praise-worthy not to join with a sect which is the common sink of all the Atheists, Deists, and Socinians in Europe."

Le Clerc thought it necessary to make some answer to this; and he did it in the first volume of his "Bibliothèque Ancienne & Moderne."



derne." There he neither owns nor denies that he was the author of particular letters concerning the inspiration of the writers of the Holy Scriptures; but says, that he thought he might publish them, because they contain the opinion of Grotius: he adds, however, that he did not approve the contents of those letters, though he published them. As to the opinion of Moses's not being the author of the Pentateuch, he afterwards openly recanted it; and in a dissertation prefixed to his "Commentary on Genesis," he has answered the chief arguments by which he intended to prove it. We must not forget to observe, that father Simon published an answer to Le Clerc's "Sentimens, &c." which Le Clerc supported, 1686, in seventeen letters more, entitled, "Defense de Sentimens, &c." or, "A Defence of the Judgment of some Holland Divines, &c. against the Prior of Bolleville;" for that was the name which father Simon assumed.

In 1686 also, he began to write his "Bibliotheque Universelle & Historique," in imitation of other literary journals, which were then publishing in several parts of Europe. He wrote the eight first volumes jointly with De la Crose. They were also both concerned in the ninth, but their respective articles were distinguished. The tenth is entirely Le Clerc's, and the eleventh De la Crose's. The rest, to the nineteenth inclusively, are Le Clerc's; and the remainder, to the twenty-fifth, which is the last, were written by Mr. Bernard. The time they took in publishing was to the year 1693 inclusively. Notwithstanding the little leisure he might be supposed to have while he was writing his "Bibliotheque," there hardly passed a year but he published something or other. In 1687, 1688, 1689, he gave French translations of Bishop Burnet's *Reflections upon Varillas's History*, and of some of his sermons; and in 1690 he translated into Latin the last book of "Stanley's Lives of the Philosophers," which contains the history of the oriental philosophy; to which he added notes, and an index. The same year he revised and corrected Moreri's great "Historical Dictionary," the sixth edition of which was then printing; and wrote also in French "A Letter to Mr. Jurieu, concerning his Usage of Episcopius in his Picture of Socinianism." Jurieu had accused Episcopius of two things; first, of being a Socinian; secondly of being an enemy to the Christian religion. Le Clerc was employed by his party, the Arminians or Remonstrants, to refute those calumnies. He did it effectually; and withal rebuked the accuser with so just a severity, that he durst not venture to make any reply.

All this while he continued to read regular lectures, as professor of philosophy and the belles lettres, to the university of Amsterdam; and because there were no single authors who appeared clear and full enough for his purpose, he projected a design, he tells us, of drawing up some treatises himself. With this view he published, in 1691, his "Logic, Ontology, and Pneumatology;" and, to complete his course, in 1695, he published his "Natural Philosophy." He had  
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dedicated his "Logic" to the honourable Robert Boyle, Esq. but that great philosopher dying before it came to his hands, he addressed it, in the next edition, to his friend Mr. Locke, as he had likewise done his "Ontology and Pneumatology." These philosophical works are written in Latin, and were reprinted the fourth time at Amsterdam in 1710, in four volumes, 8vo; to which was subjoined a Latin "Life of Le Clerc," written by himself, down to 1711, and printed that year. In the first volume, there is a curious philosophical dissertation "de argumento theologico ab invidia ducto," or, "concerning the artifices used by divines to excite hatred against one another;" and in the second, is reprinted his "Latin Translation of Stanley's History of the Eastern Philosophy."

In 1693 he published the first volume of his "Commentary on the Bible;" a work he had long projected, and been collecting materials for. This volume contained only the book of "Genesis;" but in 1695, he published a commentary upon the four following books. He calls his commentary a "Philosophical Commentary," because his aim is rather to determine the precise meaning of the text, than to illustrate or enlarge upon it. The second, which is the best edition of this "Commentary on the Pentateuch," was printed at Amsterdam in 1710. His "Commentaries upon the Historical Books of the Old Testament" were not published till 1708; and those upon the "Hagiographa and the Prophets," not till 1731. This last publication was rather for the sake of uniformity, and of appearing to complete a work which in reality was not completed; for the author had done but very little at it; and though he lived some years after, yet an almost total decay of his faculties rendered him incapable of doing any more. The whole is enriched with dissertations on several points, and furnished with geographical and chronological tables.

In 1696 he published the two first volumes of, what is said to have been his favourite work, his "Ars critica;" to which he added, in 1699, his "Epistolæ criticæ et ecclesiasticæ," which make up the third volume of that work. The censures he passes upon Quintus Curtius, at the end of the second volume, where he decrees how to judge in a proper manner of the style and character of an author, involved him in a controversy with certain critics, and Perizonius in particular. His third volume is employed chiefly in defending himself against exceptions which had been made by the learned Dr. Cave, to some assertions in the tenth volume of his "Bibliothèque Universelle," and elsewhere. Le Clerc had said, and indeed justly, that Cave, in his "Historia literaria of ecclesiastical Writers," had concealed many things of the fathers, for the sake of enhancing their credit, which an impartial historian should have related; and that, instead of lives of the fathers, he often wrote panegyrics upon them. Le Clerc had also asserted the Arianism of Eusebius. Both these assertions Cave endeavoured to refute, in a Latin dissertation pub-



lished at London at 1696; which, with a defence of it, has since been reprinted in his "*Historia literaria*." To this Latin dissertation Le Clerc's third volume is chiefly an answer; and the first six letters, containing the matters of dispute between him and Cave, are inscribed to three English prelates, to whom Le Clerc thought fit to appeal for his equity and candid dealing: the first and second to Tenison archbishop of Canterbury, the third and fourth to Burnet bishop of Salisbury, and the fifth and sixth to Lloyd bishop of Worcester. The seventh, eighth, and ninth, are "*Critical Dissertations upon Points of ecclesiastical Antiquity*;" and the tenth relates to an English version of his "*Additions to Hammond's Annotations on the New Testament*;" wherein the translator, not having done him justice, exposed him to the censure of Cave and other divines here. At the end of these epistles there is, addressed to Limborch, what he calls "*An ethical Dissertation*," in which this question is debated, Whether writers, whose principles may happen to be disliked by the orthodox clergy, should always think themselves obliged to answer whatever calumnies they may attempt to fasten upon them? The fourth edition of the "*Ars critica*," which had been corrected and enlarged in each successive edition, was printed at Amsterdam in 1712.

In 1696 there appeared a second edition of his "*Life of Cardinal Richelieu*," in 2 vols. 12mo. written in French, and published the first time in 1694. He undertook this work, he tells us, in order to try his talents in writing history; and he succeeded so well, at least in the judgment of some readers, that a third edition of it, corrected and enlarged, was published in 1714, with his name prefixed to it. In 1696 he published two other books in French: 1. Of good and bad Luck in Lotteries; and, 2. Of Incredulity: where he inquires into the motives which make men reject the Christian religion; to which are added two letters, proving the truth of it. In 1697 he published in Latin "*A Compendium of the Universal History, from the Beginning of the World to the Times of Charles the Great*." It is properly nothing more than an abridgment of Petravius's "*Rationarium*," but for it's use has been printed several times. In 1698 he published, in two vols. folio, "*A Latin Translation of Hammond's Paraphrase and Notes upon the New Testament*," considerably enlarged with animadversions and illustrations of his own. He allowed himself the liberty of correcting Hammond, whenever he appeared to him to be wrong; which, though he did it civilly, and with all due deference to Hammond's great merit, exposed him to the ill-will of several English divines, and, as we have already intimated, to Cave in particular. A second edition of this valuable work, corrected and enlarged, was printed at Francfort in 1714, in two vols. folio.

In 1699 was printed his "*Harmonia Evangelica*," in Greek and Latin; to which he added a paraphrase upon the whole, and at the end some dissertations on the subject, and also short notes upon the harmony



Harmony itself. This work was dedicated to Sharp, archbishop of York. The same year also was published the first volume of his *Parrhasiana*, or Thoughts upon various Subjects; namely, Religion, Criticism, History, Poetry, Morals, Politics, the Decay of Letters, and the like." To this work, written in French, was subjoined a defence of himself and his writings; but instead of defending himself, he only exposed himself to fresh quarrels, and to enmities which were never to cease. In the first place, the professors of the belles lettres in the universities were, as he tells us, highly offended at him for some things which seemed to affect their credit and authority; and especially for what he had said upon the declining state of literature, where they thought themselves particularly levelled at; and it is to this that he attributed the rough usage, which, as we shall find, he afterwards experienced from that order of men. In the next place he laid the foundation of a dispute with Bayle, which did not end but with the life of the latter. Bayle had maintained in his dictionary, under the article MANICHEES, that those heretics could oppose to Christian divines difficulties concerning moral and physical evil, which it was not possible to solve by the light of reason. Le Clerc, on the contrary, maintained in the "*Parrhasiana*," that Origen's system, which has been abandoned by all Christians, was sufficient to take away these difficulties, and refuted Bayle's Manichean in the person of an Origenist; and he concluded, that since a disciple of Origen can reduced a Manichean to silence, what might not they do, who should reason infinitely better than he? Bayle answered Le Clerc, in note E of the article ORIGIN when the second edition of his dictionary was published in 1702; to which Le Clerc replied in the seventh volume of his "*Bibliothèque Choisée*," printed in 1705. Bayle made a second answer, in his "*Réponse aux Questions d'un Provincial*;" Le Clerc a second reply in the ninth volume of "*Bibliothèque Choisée*:" where, however, he did no longer personate an Origenist, but printed "*A Defence of the Goodness and Holiness of God against Bayle's Objections*," as if Bayle had taken the cause of the Manicheans upon himself. Bayle published a third answer to this, entitled, "*An Answer for Mr. Bayle to the third and thirteenth Articles of the ninth Volume of the Bibliothèque Choisée*;" and, at the same time, to put an end to the debate, offered to Le Clerc, to submit to the decision of the faculties of divinity of Leyden, Utrecht, Franeker, Groningen, &c. He was willing, he said, to submit to penalties and punishment, in case he should be found to contradict in the least the confessions of faith of the reformed churches in France and the Low Countries. Le Clerc did not leave Bayle's last answer without a reply, as may be seen in the tenth volume of his "*Bibliothèque Choisée*," nor did Bayle neglect to take notice of it; for he answered it in a book entitled, "*Dialogues between Maximus and Themistus, or, An Answer to what M. Le Clerc has wrote, in his tenth volume of Bibliothèque Choisée, against Mr. Bayle*." This, however, Bayle did not



live quite long enough to finish, so that it was not published till after his death.

While this controversy was in agitation, there was another between Bayle and Le Clerc begun and ended. It was a controversy within a controversy, which, like a government within a government, often mixed and interfered the one with the other. It was about the plastic natures of our learned Cudworth. Bayle had cursorily criticised the system of Cudworth and Grew concerning plastic and vital natures; which supposes that these are immaterial substances, endowed with a power of forming plants and animals, without knowing what they do. He observed, that hereby these gentlemen, without thinking of it, much less intending it, had weakened the most sensible argument we have for the being of God, taken from the admirable structure of the universe, and gave an opportunity to the Stratonicians to elude it by retortion: "for," says he, "if God could give to a plastic nature the faculty of producing the organization of animals, without it's having the idea of what it doth, those atheists will conclude from hence, that the formation of the regularity which we observe in the world, is not inconsistent with want of knowledge, and so the world may be the effect of a blind cause." Le Clerc having adopted the system of Cudworth and Grew, thought himself obliged to defend it; and did so, in the fifth volume of his "*Bibliothèque Choisée*." Bayle answered in "*The History of the Works of the Learned for August 1704*;" and Le Clerc replied in the sixth volume of "*Bibliothèque Choisée*." Bayle answered again in "*The History of the Works of the Learned, for December 1704*;" and Le Clerc replied again in the seventh volume of the "*Bibliothèque Choisée*." Bayle then recapitulated this dispute, and examined it more thoroughly; and Le Clerc replied once more in the ninth volume of his "*Bibliothèque Choisée*," and so it ended.

In 1700 Le Clerc published his "*Quæstiones Hieronymianæ*," in answer to Martinai, a Benedictine monk, who a little before had published an edition of St. Jerom; and treated both Le Clerc and his uncle with great severity, because they had said something of that father's character and writings, which did not agree with his opinion of them. Le Clerc therefore in this piece justifies his criticism upon Jerom, maintains him not to be so skilled in the Greek and Hebrew languages as is pretended, and shews further, that Martinai, though a furious advocate for him, was not in the least qualified for the task he undertook of publishing him, since in almost every page he makes egregious blunders.

In 1701 he published a second volume of the "*Parrhasiana*." The same year he gave the public an edition of "*Hesiod*;" and the year after, of Pedro Albinovannus's "*Elegies and Fragments*;" and of Cornelius Severus's "*Ætna and Fragments*;" to which last he added the "*Ætna of Bembus*." These works were intended chiefly for the use of his pupils at Amsterdam. The lat-



ter was published under the name of Theodorus Gorallus; and before it is a preface, setting forth the right method of explaining ancient authors, which drew upon him much censure and ill language from the verbal critics; from Burman in particular. In 1703, when the booksellers at Amsterdam undertook to print an edition of St. Augustine's works, after the Paris edition, they applied to Le Clerc; who not only advised them to add, by way of improving and adorning it, the prefaces, notes, and dissertations, which Erasmus and other learned men had made upon that father, but also himself, at the same time, under the name of Johannes Phereponus, wrote critical and theological animadversions upon St. Augustine, wherein he sometimes commends and sometimes censures him. This exposed him again to the indignation of all the flaming advocates of the fathers; and Dr. Jenkin, master of St. John's college in Cambridge, and author of "*The Reasonableness of Christianity*," took him to task for it in a work entitled "*Defensio S. Augustini adversus J. Phereponi in ejus Opera Animadversiones*, 1707."

In 1703 he published a French translation of the "*New Testament, with explanatory Notes*." This work made a great noise, and occasioned him to be exclaimed against as a Socinian. Some ministers of Amsterdam did all they could to persuade the magistrates to prohibit it, and the Walloon synods also endeavoured to have it suppressed; but neither of them succeeded in their attempts. The same year also he began his "*Bibliothèque Choisée*," by way of supplement to his "*Bibliothèque Universelle*," which had been dropped from 1693; and continued it to 1714. Then he began another work upon the same plan, entitled, "*Bibliothèque Ancienne et Moderne*," and continued it to 1728. These Bibliothèques of Le Clerc may justly be deemed excellent storehouses of good and useful knowledge: and one may almost say, that there is hardly any question of importance, relating to either ancient or modern, sacred or profane learning, but the merits of it are canvassed in some of these volumes. Besides critical accounts of books, many complete dissertations are to be found in them; and not only so, but things of an historical nature, such as memoirs, lives, and elegies of great men. The "*Bibliothèque Universelle*" consists of twenty-six volumes, "*Choisée*" of twenty-eight, and the "*Ancienne et Moderne*" of twenty-nine; including the three volumes which contain a general index to each Bibliothèque. We may just observe, that these literary journals of Le Clerc were not written in any assuming or inquisitorial manner, but with a spirit of impartiality and candour which shewed him solicitous to do the strictest justice to every author, and to set him forth in the light in which he ought to be seen.

In 1709 he published an elegant edition, with notes of his own, of "*Sulpicius Severus*," and also of "*Grotius de Veritate, &c.*" to which, besides notes, he added a treatise "*De eligenda inter Christianos Dissidentis sententia*." The same year he published, and dedicated to lord Shaftsbury, the celebrated author of "*The Character*,"



teristics," &c. "A Collection of the Remains of Menander and Philemon," a completer collection than had been made by Grotius and others; to which he added a new Latin version and notes. It is allowed by Le Clerc's friends, that he committed several errors in this work, which proceeded from his not having carefully enough attended to the metre; and therefore it is not surprizing, that the critics and philologers, who had been long at enmity with him, should take the opportunity of falling foul upon him. The attack was begun by our learned Bentley, under the name of Philolentherus Lipsiensis; whose censure, it is said, we know not how truly, vexed Le Clerc to such a degree, that it threw him into a fit of sickness, which lasted several days. Bentley's "Emendationes," as they are called, of Le Clerc's edition, were published at Utrecht in 1710, with a preface written by Burman; in which there is so much inhumanity and rancour, vented in the most abusive language against Le Clerc, that perhaps the like was never crowded into thirty octavo pages. Burman had abused Le Clerc; in the preface to his "Petronius," published in 1709; and it was the nature of the man to be foul-mouthed, and to abuse every body.

Le Clerc did not think proper to make any reply to what Bentley and Burman had written against him; for he says there is no more necessity for answering always the calumnies of critics than of divines. The truth is, he plainly saw that he had given some reason for the exceptions that were made, and therefore thought it better to be silent. However, he received a defence of himself from an unknown person, who assumed the name of Philargyrius Cantabrigiensis; and published it in 1711, with a preface written by himself. This Phylargyrius Cantabrigiensis is said to have been Cornelius de Pauw; a gentleman who distinguished himself by philosophical and critical publications.

In 1710 he published a new edition of "Livy," in ten vols. 12mo. with notes of his own, and all the supplements of Freinshemius corrected and amended; and the year after, the "Three Dialogues of Æschines Socraticus," to which he added his "Sylvæ Philologicæ."

Limborch dying in 1712, Le Clerc made his funeral oration, and printed it. In 1716 he published in 4to his "Ecclesiastical History of the two first Centuries," to which he prefixed useful prolegomena. This work, which is written in Latin, is very valuable, and many have wished that he had carried it on. Some great men among the Arminians prevailed on Le Clerc to write in French "The History of the United Provinces, from the Birth of the Republic to the Peace of Utrecht, and the Conclusion of the Barrier Treaty in 1716;" and he published three volumes of this work, the first in 1723, the two latter in 1724. Besides these various works of his own, he revised and corrected, and frequently added prefaces and notes to the works of others, which were published under his inspection. In

this



this manner he published Cotelierius's edition of the "*Patres apostolici*," in 1698; Petavius's work "*De Theologicis dogmatibus*," in 1700; Martinius's "*Lexicon philologicum*," in 1701; Petavius's "*Rationarium temporum*," in 1703; Sanfon's "*Geographia sacra*," and Bontreerius's edition of the "*Onomastrion urbium & locorum sacrae Scripturae*," in 1704; Sanfon's "*Atlas antiquus*," in 1705; "*Erasmii opera omnia*," ten vols. from 1703 to 1707; and the works of Vavasor, in 1709. It appears by the vast number of books Le Clerc published, that he was a very laborious as well as a very learned man. He would have been a more correct writer, if he had written less, and taken more pains with what he wrote. His works however every where abound with good sense and sound learning; and the greatest part of them will be valued while liberty and literature shall maintain their ground in Europe.

He always enjoyed a very good state of health till 1728; when he was seized with a palsy and fever, which deprived him of speech, and almost of memory. The malady increased daily; and after spending the six last years of his life with little or no understanding, he died Jan. 8, 1736, in his 79th year. He had been married in 1691, when he was about 34 years old; and his wife, who was the daughter of Gregorio Leti, had brought him four children, who all died young. Le Clerc was an honest, candid, good kind of a man; not ambitious of either honours or riches. He had very uncommon natural parts, and very uncommon acquirements; yet we do not find, that the love of fame or vain-glory ever tempted him to deceive his friends, or deviate from truth. He was satisfied with a competency of fortune, if indeed he could be said to have it; and though one is ready to suspect, that he was driven to write so much for the sake of the profits attending it, yet he tells us in that life which he wrote of himself to 1711, and to which we have in this article constantly appealed, that he had received for all his labours little else from the booksellers than books. Whatever projects might be on foot for his coming into England, they do not seem to have been begun on his side: for he always appeared happy in the studious and philosophic ease which he enjoyed at Amsterdam, dividing his time between his pupils and his books. Upon the whole, he was a very excellent and valuable man; and religion and learning have both been infinitely obliged to him.

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CLEVELAND, (JOHN), a noted loyalist and popular poet in the reign of Charles I. was son of the Rev. Thomas Cleveland, M. A. some time vicar of Hinckley, and rector of Stoke, in the county of Leicester. John, who was his eldest son, was born June 20, 1613, at Loughborough, where his father was then assistant to the rector; but he was educated at Hinckley, under the Rev. Richard Vynes, a man of genius and learning, who was afterwards as much distinguished among the Presbyterian party as his scholar

was



was among the Cavaliers. He and his family spelt their name Cleiveland. His successors however omitted the vowel I. In his 15th year our poet was removed to Cambridge, and admitted of Christ's college, Sept. 4, 1627, where he took the degree of B. A. in 1631. He was thence transplanted to the sister foundation of St. John's college in the same university, of which he was elected fellow, March 27, 1634, and proceeded to the degree of M. A. in 1635. Of this society he continued many years a principal ornament, being one of the tutors, and highly respected by his pupils, some of whom afterwards attained to eminence. By the statutes of that college, he should have taken holy orders within six years after his being elected fellow: but he was admitted on the Law line (as the phrase there is) November 2, 1640; and afterwards on that of Physic, January 31, 1642; which excused him from complying with this obligation; though it does not appear that he made either law or physic his profession, for remaining at college, he became the rhetoric reader there, and was usually employed by the society in composing their speeches and epistles to eminent persons (of which specimens may be seen in his works) being in high repute at that time, for the purity and terseness of his Latin style. He also became celebrated for his occasional poems in English, and, at the breaking out of the civil wars, is said to have been the first champion that appeared in verse for the royal cause; which he also supported by all his personal influence: particularly by exerting his interest in the town of Cambridge, to prevent Oliver Cromwell (then an obscure candidate, but strongly supported by the Puritan party) from being elected one of it's member's.

Cromwell's stronger genius in this, as in every other pursuit, prevailing, Cleveland is said to have shewn great discernment, by predicting, at so early a period, the fatal consequences that long after ensued to the cause of royalty. The parliament party carrying all before them in the eastern counties, Cleveland retired to the royal army, and with it to the king's head-quarters at Oxford, where he was much admired and caressed for his satyrical poems on the opposite faction, especially for his satire on the Scottish covenanters, entitled, "The Rebel Scot." In his absence he was deprived of his fellowship, Feb. 13, 1644, by the earl of Manchester, who, under the authority of an ordinance of parliament, for regulating and reforming the university of Cambridge, ejected such fellows of colleges, &c. as refused to take the solemn league and covenant. From Oxford Cleveland was appointed to be judge-advocate in the garrison at Newark, under Sir Richard Willis the governor, and has been commended for his skilful and upright conduct in this difficult office, where he also distinguished his pen occasionally, by returning smart answers to the summons, and other addresses to the garrison. Newark, after holding out the last of all the royal fortresses, was at length, in 1646, by the express command of the  
king



king (then a prisoner in the Scots army), surrendered upon terms, which left Cleveland in possession of his liberty, but destitute of all means of support, except what he derived from the hospitality and generosity of his brother loyalists, among whom he lived up and down some years, obscure and unnoticed by the ruling party, till in November, 1655, he was seized at Norwich, as “a person of great abilities,” adverse and dangerous to the reigning government; and being sent to Yarmouth, he was there imprisoned for some time, till he sent a petition to the lord-protector, wherein the address of the writer hath been much admired; who, while he honestly avows his principles, has recourse to such moving topics, as might soothe his oppressor, and procure his enlargement: in which he was not disappointed, for the protector generously set him at liberty, disdaining to remember on the throne, the opposition he had received in his canvass for parliament as a private burges. Cleveland thence retired to London, where he is said to have found a generous Mæcenas, whose name is unknown, and, being much admired among all persons of his own party, became member of a club of wits and loyalists, which Butler, the author of “Hudibras,” also frequented. Cleveland then lived in chambers at Gray’s-inn (of which Butler is said to have been a member), and, being seized with an epidemic intermitting fever, died there on Thursday morning, April 29, 1658. His friends paid the last honours to his remains by a splendid funeral: for his body was removed to Hunsdon-house, and thence carried for interment, on Saturday, May 1, to the parish church of St. Michael Royal, on College-hill, London, followed by a numerous attendance of persons eminent for their loyalty or learning: to whom his funeral sermon was preached by his intimate friend Dr. John Pearson, afterwards bishop of Chester, author of the learned “Exposition of the Creed.”

Cleveland has had the fate of those poets, who, “paying their court to temporary prejudices, have been at one time too much praised, and at another too much neglected.” Both his subjects, and his manner of writing, made his poems extremely popular among his contemporaries, but entirely forgotten and disregarded since. For his manner, he excelled among that class of writers, so much admired in the last century, whom our great critic has aptly termed “Metaphysical Poets,” who abound with witty rather than just thoughts, with far-fetched conceits, and learned allusions, that only amuse for a moment, utterly neglecting that beautiful simplicity and propriety, which will interest and please through every age. For his subjects he generally chose the party disputes of the day, which are now no longer understood or regarded. Contemporary with Milton, he was in his time exceedingly preferred before him; and Milton’s own nephew tells, he was by some esteemed the best of the English Poets. But Cleveland is now sunk into oblivion, while Milton’s fame is universally diffused. Yet

Milton’s



Milton's works could, with difficulty, gain admission to the press, at the time when it was pouring forth those of Cleveland in innumerable impressions. But behold the difference! The press now continually teems with re-publications of the "Paradise Lost, &c." whereas the last edition of Cleveland's works was in 8vo, 1687. If there is any of later date, it is only this with the title-page re-printed. This edition, 1687, is made up of the following separate publications. The first part from "Cleveland's Vindiciæ," containing only genuine pieces collected by Dr. Lake and Dr. Drake. The second part from J. Cleveland revised: Poems, Orations, and Epistles, and other of his genuine incomparable Pieces; with some other exquisite Remains of the most eminent Wits of both Universities, that were his Contemporaries." This second edition, &c. Lond. 1661, 12mo, (with a curious preface, signed E. Williamson, Newark, Nov. 1658, in which he speaks of "the intimacy he had with Mr. Cleveland before and since these civil wars," and of that poet's "ever-to-be honoured friend of Gray's-inn," who was probably the Mæcenas mentioned by Wood. To these is added a third piece, being the History of Wat Tyler's Insurrection, under the quaint title of "The Rustic Rampant, &c." In the second part of this edition, 1687, the notice is suppressed, which occurred in the original title page and preface, that this part contained "other Remains of eminent Wits, &c." which is indeed the case with most of the poems in it, only a few of them being of Cleveland's own writing.

But to shew how popular Cleveland was among his contemporaries, we shall here just enumerate the several editions, which were printed with more or fewer of his pieces, in 1647, 1651, 1653, 1654 twice, 1658, 1659, 1660, 1665, 1667, 1668; and then in 1677 (which last date, Wood says, he has seen misprinted 1617; but the writer of this has now before him two copies of this edition, containing some variations, yet both rightly dated 1677). Lastly, in 1687, in 8vo.

Edward Phillips, in his "Theatrum Poetarum," or Compleat Collection of the Poets, 1675." 12mo, has the following article:

"John Cleveland, a notable high-soaring witty loyalist of Cambridge, whose verses, in the time of the civil war, begun to be in great request, both for their wit and zeal to the king's cause, for which indeed he appeared the first, if not only, eminent champion in verse against the Presbyterian part; but most especially against the Kirk and Scotch covenant, which he prosecuted with such a satirical fury, that the whole nation fares the worse for it, lying under a most grievous poetical censure. In fine, so great a man hath Cleveland been in the estimation of the generality, in regard his conceits were out of the common road and wittily far-fetcht, that grave men, in outward appearance, have not spared, in my hearing, to affirm him the BEST OF ENGLISH POETS; and let them think so still, whoever please, provided it be made no article of faith."





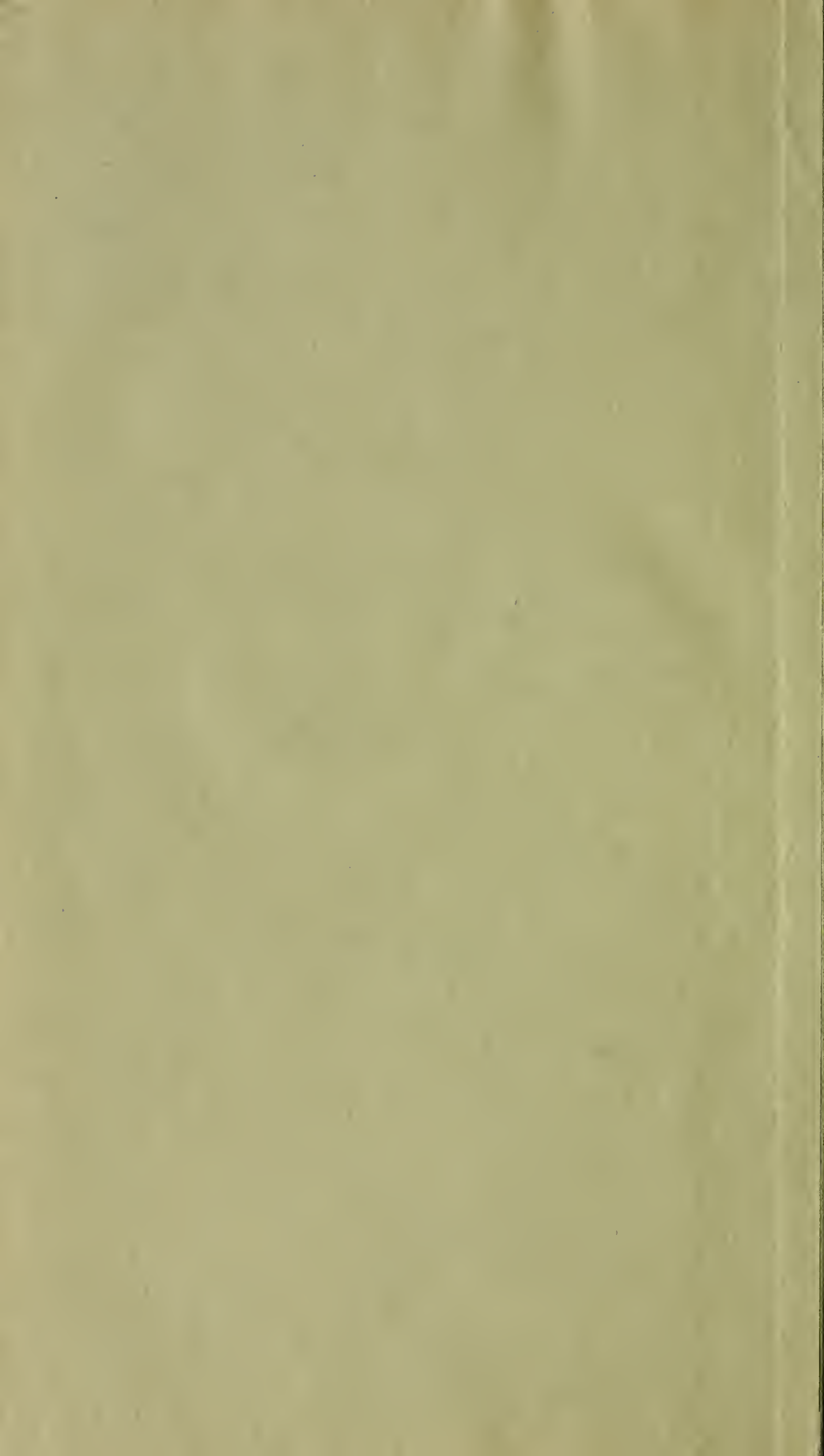














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